The Outlook

Vol. 60 December 24, 1898 No. 17

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The Outlook

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In Cuba Cubans, Spaniards, and Americans will probably unite in a feeling of relief when the transfer of Cuban government from Spanish to American hands is complete. It could hardly be hoped that the last days of a bad government would be unmarred by blunders and excesses. In Havana the Spanish officials have been far from enforcing order; quarrels and street encounters between Cuban insurgent officers and Spanish officers have been common; there have been many assaults, and several deaths from violence. The presence of United States war-ships and of American troops has had some restraining influence, although of course our officers have made no attempt to exercise authority. The preparations for the organization of a military government of Cuba by the United States are already far advanced. The War Department has issued a formal order, by direction of the President, creating the Military Division of Cuba, with Havana as headquarters; making Major-General John R. Brooke Commander of the Division and Military Governor of Cuba; assigning Major-General Fitzhugh Lee to the command of all troops in the Province of Havana; and designating Major-General William Ludlow as Military Governor of the city of Havana, to report directly to General Brooke and to have charge of all that relates to the collection and disbursement of revenues of the port and city and its police, sanitation, and general government. General Wood remains in charge of the Province of Santiago, General Davis of that of Pinar del Rio, General Carpenter of Puerto Principe, General Snyder of Santa Clara. Formal possession of the island will be taken on New Year's Day. The appointments named above have met with, we believe, universal acceptance as the best possible. General Brooke stands with General Merritt next in rank to General Miles; his efficiency has been well tested in the Civil War, in frontier military government, and in the Porto Rican campaign. General Ludlow not only rendered brilliant military service in the Santiago campaign, but, as Chief Engineer of the Philadelphia Water Department (under leave of absence from the army), made a notable record as an executive officer who administered his department on strictly business principles, regardless of "political influence." General Lee has the remarkable merit of having made himself respected and liked when Consul at Havana, at the very time when bitter feelings were rife against the United States and when Spain and the United States were on the very brink of war. He has already reached Havana, and has had an enthusiastic welcome from citizens of all classes. In every way the military administration gives promise of being wise and firm. Strength and quickness of action are indispensable at this juncture, whatever may be the ultimate future of the island. The example set by General Wood at Santiago offers a splendid model for the new commanders.

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A Sign of Hope The New York "Evening Post" has an editorial on "The Opportunity in Cuba," which, coming from such a journal, is remarkable. For the "Evening Post" has been a consistent opponent of the war with Spain in all its stages, and opposed to all the possible outcome of that war. It has seen evil and only evil, and that continuously, to the country and its anticipated dependencies. It has even gloomily foretold an overthrow of the American Republic, as much more disastrous than the overthrow of Rome as our civilization is superior to that of the first century. It has anticipated the appointment of incompetent and corrupt spoilsmen to office in all the colonies, and an American rule as vicious as that of Spain. In the editorial on "The

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Opportunity in Cuba," published Tuesday, December 13, we discern the first sign of hope in this generally despairing journal. Its occasion is the appointment of Major-General William Ludlow as Military and Civil Governor of the city of Havana. It commends his appointment "as due to his special aptitude for the special work in hand," and thinks that "it argues well for the desire of the President to give Cuba as good a government as possible during our military occupation of the island." His opportunity it characterizes as "almost unequaled, . . . that of converting a city of the sixteenth century into a modern city. . . . It is badly sewered, badly paved, badly cleaned. Its harbor is foul beyond words. Docks scarcely exist. Transportation is antiquated and inadequate. The slate is clean for General Ludlow to write what he will upon it, and, unless we are deceived in the man, he will be able to write upon it such a betterment in municipal conditions that Havana will scarcely know itself." This appointment, however, does not, according to the "Evening Post," stand alone. It is the indication of a splendid opportunity before the Nation. "The President is happy in having officers of the army to call upon for these first essays in governing colonies. . . . They are a trained and professional class of men," and they are already provided with adequate salaries as officers of the army, so that new appropriation will not be necessary for their maintenance. Nor is it alone in Havana or Santiago that the American opportunity is great. "The whole island of Cuba offers a field for administrative improvement so broad and plain that mere honesty and common sense will be enough to work in it a transformation that will seem almost magical to the inhabitants. The weakest and silliest government could not altogether fail in Cuba; a moderately wise and strong one will make the wilderness blossom like the rose. Taxation can be at once reduced, and still there will be more money for public improvements than Cuba ever enjoyed; a public-school system can be initiated, which Cuba has never known; there is not a savings bank in all Cuba, and scarcely a public library. These can be established." In short, "If the President will keep on giving us men like General Wood and General Ludlow, we may hope for the honor of renown in civil administration, which America and Americans are just now more in need of than any amount of military glory." We should think that an editorial intended for The Outlook's columns had strayed by accident into the columns of the "Evening Post." Nor can we help wondering on what principle of humanity any journal would advise the American public to refuse an opportunity to make the Cuban wilderness blossom like the rose, without material enhancement of its own expenses, by simply utilizing in constructive work the unemployed and able officers of the American army.

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In the Philippines An admirably clear statement as to present conditions in the Philippines was made by General Merritt on his arrival in New York last week. He believes that the Filipinos will accept American control peacefully. "What they want," he says, "is a fair government; what they must have is a strict government." He considers them an amiable people, "rather virtuous, mild, and well disposed." He emphatically declares that they are now incapable of self-government, but believes that they may be educated up to it. In this connection we note with pleasure that General Merritt gives as the sole ground for his hearty indorsement of the decision to keep the Philippines his belief that to do so was the discharge of a moral duty. Of Aguinaldo, General Merritt says that he has no military training or capacity, but that he is shrewd and knows how to surround himself with competent advisers. He doubts if the Filipinos have altogether more than 15,000 rifles, and says that even if disposed to fight they could offer only a nominal resistance, easily to be overcome. Newspaper dispatches from Manila represent Admiral Dewey as holding the same views and as believing that the insurgent leaders are making a brave show in order to get the best terms possible from the United States. Admiral Dewey favors liberal measures in the direction of local autonomy, the paying by the United States of the arrears due the insurgent troops, and generally conciliatory action so far as is consistent with the establishing of American authority. A characteristic sentence rewarded the interviewer's question as to possible international complications. Said Admiral Dewey: "Prior to the arrival of the monitors I felt uneasy. But now I am ready to hold this position against the whole earth." Further reinforcement for Manila, or rather relief for regiments

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about to return to the United States, will soon leave New York to proceed via the Suez Canal. The report that the Filipinos had demanded that Spain should pay them as ransom for prisoners the $20.000,000 accorded Spain by the Peace Treaty is denied by the Filipino representatives in Europe; it is one of many reports coming by cable which should be accepted only when officially confirmed. It seems to be true, however, that a second or "Visayan" republic has been organized on paper with the approval of Aguinaldo, to hold other islands than those he claims to control. Its President is to be some one whom the cable designates as —— Lopez, but the lack of a first name for the presumably famous man is made up for by a long list of copiously named lieutenant-generals and cabinet officers. The protest of Aguinaldo to the Paris Commission has been published. It claims that three American consuls offered to recognize the independence of the Filipino nation "as soon as its triumph was attained," a condition which (supposing such promise to have been made and to have been authorized or binding) can hardly be said to have been fulfilled by the triumph of our forces. Admiral Dewey is also alleged by "numerous acts," not specified, "to have recognized the autonomist sovereignty of the Filipinos;" and, finally, the protest quotes President McKinley's declaration that the United States was not guided in the war by the intention of an extension of country, but by principles of humanity.

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The Army Bills All three of the bills for the increase and reorganization of the army—that introduced in the Senate by Mr. Hawley, and those introduced in the House by Mr. Hull and Mr. McClellan—have met a rather unexpected strength of opposition on the ground that the increase provided is of a permanent character. Senator Gorman and Senator Cockrell in particular urgently protested against the policy of maintaining a permanent army of 100,000 men or over, declaring that it was abhorrent to the historic policy of the country, and that the forces needed for occupation in Cuba and the Philippines were for a temporary purpose, and that fact should be recognized in legislation. It is asserted that Democrats, Populists, and Silver men will unite in this opposition. Meanwhile there is an effort among Republicans in both branches of Congress to combine the best features of the three bills in a single measure. In the sessions of the House Committee on Military Affairs last week General Miles talked with astonishing freedom in criticism of the conduct of the Secretary of War in ignoring commanding officers of the highest rank and giving control to subordinate officers on account of personal friendship and political influence. He argued forcibly in favor of the restoring of the grade of a full General in place of having a "Major-General commanding the army" at the nominal head of the military forces, expressing his willingness to retire at once if he were not acceptable, or to agree that the provision should operate only after five years, when he would be on the retired list. There should also, he holds, be two Lieutenant-Generals. Of course Major-Generals Brooke and Merritt would, in that case, have the deserved honor of the rank of Lieutenant-General. At present, General Miles pointed out, other countries have the logical system of a General commanding an army, a Lieutenant-General a corps, a Major-General a division, and a Brigadier-General a brigade, with sometimes a Field-Marshal above all the Generals. Thus, when he lately visited Europe, his title as Major-General put him in apparent rank on a level with scores of generals of divisions, while he was, in fact, the highest military officer of the United States. General Schofield agreed with General Miles in his views on army organization, and both said that the Confederate system was greatly superior to that of the Federal army during the Civil War. Both also favored the idea that the President should choose his own commanding General as he does his Cabinet officers.

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The Case Against the Nicaragua Canal Bill The Nicaragua Canal Bill reported by Senator Morgan from the Committee on Foreign Affairs was opposed last week in a most effective speech by Senator Turpie, of Indiana, an old and ardent champion of a canal through Nicaragua. Senator Morgan's bill, it may be well to recall, is the one supported by the Maritime Canal Company, which has been before Congress for so many years. The present measure allows this Company about $5,000,000 for its franchises and the work already performed, and provides that the Government shall guarantee the Company's bonds to the

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amount of $115,000,000. Senator Turpie began his argument by stating that the Senate was unanimous in favor of a Nicaragua Canal, but that there was the widest possible distinction between such a canal and the Maritime Canal Company's attempt "to cut a channel of easiest communication between the Treasury of the United States and the empty coffers of that corporation." He believed with Senator Morgan in the construction and ownership of the canal by the United States Government, and he did not see how the Alabama Senator could pretend that the Maritime Canal Company's charter opened the way to such ownership. This charter, he pointed out, expressly provides that at its expiration, after a term of ninety years (or 180 years if the Central American Republics choose to renew it), all the property of the Company, real and personal, shall pass to the Governments of Nicaragua and Costa Rica. Taking up the constitutional question, Senator Turpie denied the right of the Government to guarantee the bonds of a private corporation. Even the Pacific Railroads, for which the Government issued its own bonds, furnished no precedent, however bad. Senator Turpie expressed his own belief that construction and ownership of the canal by the United States Government was the speediest as well as the most satisfactory solution of the whole matter, because, as he thought, "there is no government within the metes and bounds of civilization that would not rejoice at the successful construction and completion of the canal, and there is no government which will lay anything in the way." In other words, the provision of the Clayton-Bulwer Treaty that neither Great Britain nor the United States should ever obtain exclusive control seemed to him a difficulty easily adjusted, while the embarrassment involved in partnership with the Nicaragua Canal Company seemed irremediable and interminable. The franchises of this Company, he pointed out, expired next October, and Nicaragua had already signified her refusal to renew them. According to their terms, renewal could not be demanded, and the claims of the Company would have to be referred to a board of arbitration. Senator Turpie believed that the Company's claims were worthless, and that even the route laid out would be condemned by the present Nicaragua Commission. The report of this Commission he expected by the first of January, and he moved that the discussion be postponed until January 10. No vote was secured upon this motion, but the speech produced so great an impression that the Senate is likely to act with greater deliberation than seemed probable before Senator Turpie's speech.

❀

Immigration Restriction Defeated

By a vote of 103 to 100 the House last week refused to consider the Lodge Immigration Bill, which passed the Senate at the last session. The bill, it will be recalled, excluded immigrants who could not read and write in some language, unless they were the children or parents of qualified immigrants. The measure—or something more drastic—had the general support of the labor unions, and was drafted in exact conformity with the immigration plank in the Republican National Platform, which reads as follows:

> For the protection of the equality of our citizenship and of the wages of our workingmen against the fatal competition of low-priced labor, we demand that the immigration laws be thoroughly enforced, and so extended as to exclude from entrance to the United States those who cannot read and write.

When the Republicans obtained a majority of 57 in the present House, the passage of the Lodge Bill was considered pledged, yet last week, out of 207 Republicans, only 92 voted in its favor, and out of 150 Democrats only eight came to their support, while 32 Republicans joined with 71 Democrats to kill the bill. The vote did not follow sectional lines closely, though most of the opposing votes came from the more sparsely settled West and South, where the old desire for immigrants is naturally strongest. New England was almost a unit in favor of the measure. There was, of course, no debate upon the measure, as even consideration was refused; but the forces which led to its defeat may be summarized as follows: (1) The desire for immigrants to develop our natural resources; (2) the generous belief that we have no right to exclude; (3) the desire for cheap labor; and (4) the opposition of the Catholic Church and of the brewing interests to a measure which would restrict the power of the one and the patronage of the other. How far each of these forces acted it is impossible to state, but their victory in the present Congress, in which a strong majority was elected upon the Republican platform of 1896, means that it will be years before the quality of our citizenship is guarded by the sifting of immigration.

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The President in the South

The reception accorded to the President of the United States in the South is more significant even than the significant speeches which have been made in connection with this reception. Our readers must not forget that President McKinley, though President of the United States, is also the recognized leader of the Republican party, and in the reception accorded to him in the South they will see an abatement of the prejudices which at one time—and, we must add, not unnaturally—made the very term "Republican" malodorous in all the Southern States. Among the most significant of the speeches which have accompanied the President's jubilee tour is the one delivered at Atlanta before the Georgia Legislature, and in this speech the most significant utterance is in the following sentences:

> Every soldier's grave made during our unfortunate civil war is a tribute to American valor. And while, when those graves were made, we differed widely about the future of this Government, the differences were long ago settled by the arbitrament of arms, and the time has now come, in the evolution of sentiment and feeling under the providence of God, when, in the spirit of fraternity, we should share with you in the care of the graves of the Confederate soldiers.

Scarcely less significant was his skilful reply to the declaration of Governor Johnston, of Alabama, declaring that Alabama had nothing to take back for what she did in 1861: "The Governor says he has nothing to take back. We have nothing to take back for having kept you in the Union. We are glad you did not go out, and you are glad you stayed in." And this statement of the President was greeted, the papers add, with "tremendous applause." Quite as significant of public opinion in the South was the President's visit to Tuskegee and his address to whites and blacks united in the audience in the chapel of this institution. Making all allowance for the transient character of the enthusiasm of such an hour, these meetings afford abundant evidence of the fraternal feeling between North and South and between black and white.

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The Quay Programme

Senator Quay has completely recovered from the desire for a speedy trial which he expressed during the campaign. The Grand Jury, it will be recalled, promptly found true bills against both him and his son for participating in the illegal use of State funds, and District Attorney Graham, of Philadelphia, was anxious for a speedy trial, as his reputation was at stake in the successful prosecution of the cases he had brought forward. No sooner, however, was the election over than Mr. Quay's attorneys began to move for delay. The case would naturally have come before Judge Gordon, the Democratic leader, urged by the Philadelphia press for the anti-Quay nominee in the last campaign. Against him the claim might have been made with some plausibility that his prejudices precluded a thoroughly fair trial; but Judge Gordon resigned just before the court convened, and no such partisan bias could be urged by the Quay people against his successor, Judge Finletter. As a concession to the Quay attorneys, Judge Finletter granted them a week's delay, and set the case down for trial beginning Monday of last week. The Saturday before this date arrived, however, a remarkable thing occurred. Two Supreme Justices, neither of whom lives in Philadelphia, but both of whom were conveniently present there, granted a writ of *certiorari* upon which the Supreme Court will determine whether the Quay case shall not be transferred from the jurisdiction of the Philadelphia court, because of the alleged impossibility of a fair trial there. This writ was not made returnable until January 7, five days after District Attorney Graham's term of office expires, and the last day of the week in which the Legislature assembles. This last feature of the situation is perhaps the most important of all, as the Republican caucus to select Mr. Quay's successor is to be held promptly after the Legislature convenes, and many Republican members opposed to Mr. Quay have agreed to be governed by the decision of the caucus. The programme, therefore, is to have the election first and the trial afterwards.

❀

Senator Kenney's Second Trial

Delaware has Senatorial troubles as well as Pennsylvania; but while the indicted Senator in Pennsylvania has not as yet been tried at all, the indicted Senator in Delaware was promptly subjected to a second trial when the jury in the first disagreed. Senator Richard R. Kenney, as our readers will remember, was the counsel and friend of a remarkably adroit and dishonest young bank teller of Dover, William T. Boggs by name, who suc-

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ceeded in looting the First National Bank of that town, and who finally absconded, after a career of gambling and stock speculation, leaving the bank entirely wrecked. Boggs afterward turned State's evidence, and has implicated several more or less prominent Delawareans, who are now serving terms of various lengths in the penitentiary in consequence. Senator Kenney was charged with having aided Boggs to misapply the funds of the bank. He was proved by his own testimony at both trials to have known that Boggs was a defaulter in 1894, having been Boggs's counsel at that time; to have overdrawn frequently since that date; and to have often loaned his checks, for thousands of dollars, to the young teller for Boggs's personal use, asking no questions as to what became of the money. His defense was that he finally made all his overdrafts good, thus causing no direct loss to the bank upon his personal account; and that he believed that Boggs had followed his advice and raised money from his friends to make good his defalcation. His attorneys also attempted to prove that a political motive was back of Boggs's charges against him. The jury in the second trial, as in the first, remained out over two days, and finally failed to agree on a verdict. Personal and political influence have made this a most troublesome case for Delaware jurors to decide, and the complications of the trial have been further increased by the fact that since Senator Kenney was first tried the Republicans have come into power in the State. His conviction, therefore, by removing him from the Senate to the penitentiary, would have meant the election, by the coming Legislature, of another Republican Senator from Delaware, in addition to the one who will be chosen next month by that body to succeed Senator Gray. To have two Republican Senators from Delaware would be a thing unparalleled in her history. Notwithstanding this, the prosecuting officer, District Attorney Vandegrift, himself a prominent Democrat, has done his duty without fear or favor, and his ability and determination have been one of the features of this notable case.

❀

Civil Service Reform

The principal feature of the meeting of the National Civil Service Reform League last week was the address of Mr. Dorman B. Eaton, who found in recent events and in approaching responsibilities a striking illustration of the necessity of separating the civil service from practical politics, and of making it synonymous with rectitude, intelligence, and special training. Mr. Eaton contrasted the India of to-day, under efficient and scientific civil service, with the India which was nearly ruined at the beginning of English control by the application of the "spoils system." He also showed how the reformation of the civil service in India led to the final destruction of the old system in England, which held as its cardinal principle that public office was a party spoil. We are, fortunately, a great deal in advance of the position of the English at the time when their foreign responsibilities began, but we have still a considerable distance to go; and it cannot be doubted that the clear-sighted American people will not fail to see that to give a man public responsibilities in Porto Rico or the Philippines as a reward for party services in New York or Pennsylvania would be a monstrosity. In those remote quarters, in new conditions, confronted by great difficulties, everybody is agreed that American officials must have special fitness. If it is to be our duty to assist for a time, longer or shorter, in the teaching of alien races to govern themselves, we must send them competent instructors. Recent events in army management have been sufficient to teach the Nation the necessity of skilled service; the prospect of future responsibilities can hardly fail to add to the effectiveness of that teaching.

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Negro and White Disfranchisement

The official returns of the elections in South Carolina, Mississippi, and Louisiana show that in each of these three States only about 50,000 voters out of 250,000 came to the polls. These are the three States in which a constitutional way has been found of violating the Constitution by disfranchising citizens because of their color. In each the result of disfranchising the blacks has been to make elections so void of interest that the whites do not care to take the trouble to come to the polls. Whether this is to mean a permanent loss of public interest in public affairs, from which the political education of whites as well as blacks is to suffer, cannot yet be determined; but such, at least, have been the immediate results. In Louisiana, where the franchise laws have been changed within the last two years, the vote this year was only one-fourth

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as great as in the State election in 1896. Without doubt the disfranchisement of the negroes has meant in each State an improvement in the administration; but, as President Jordan, of Leland Stanford, says in his article on "Industrial Democracy" in the current issue of the "New World," "it is not true that the government which is best administered is best. That is the maxim of tyranny. That government is best which makes the best man." The government in these three States, by making it safe to neglect the education and public spirit of the whole body of citizens, is in danger of producing the European instead of the American type of citizenship.

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The Street Railway Fight in Chicago

The indignation in Chicago against the proposed street railway franchises was so nearly universal, expressing itself in the resolutions of church and labor organizations, mercantile and benevolent associations, political clubs of every sort, and even social clubs and Turn Vereins, that a majority of the Board of Aldermen yielded to the demands of their constituents. The victory was more speedy and complete than any one anticipated. At the meeting of the Council on Monday night of last week it was expected that the ordinances would pass by a considerable majority, and their opponents were only confident that the majority would fall short of the two-thirds necessary to pass them over the Mayor's veto. When, however, the decisive vote was taken, only thirty Aldermen recorded themselves in favor of granting the franchises, while thirty-eight went on record in opposition. At the meeting of the same body the next evening this victory was followed up by a vote of thirty-eight to twenty-five in favor of suspending the rules and adopting the following resolution:

Resolved, That it is the sense of the City Council of Chicago that no ordinance whatever extending existing street railway franchises shall be passed, and that no proposals to that end shall be entertained, until the so-called Allen Law shall have been repealed.

Of course this does not mean that the fight is over. It is possible that the street railways will offer a somewhat higher percentage of the gross receipts, and again bring forward their ordinances, if they find that the wavering Aldermen will dare to come to their support. As the previous offer of from two to three per cent. of the gross receipts was barely equivalent to one-half of one per cent. upon the value of the street railway property, the roads can well afford to raise their bid to secure for fifty years the right to charge five-cent fares. Ordinary citizens, who receive no special privileges, pay in taxes as heavy a percentage as this upon their property. Fortunately, ex-Governor Altgeld has organized a powerful opposition to any extension of the franchises beyond 1903, when most of them expire, and has put the reduction of fares in the foreground. He has called the attention of the voters not only to the well-known terms secured in Detroit and Toronto, but to the further fact that in Montreal, where the roads are bound to pay into the city treasury from four to fifteen per cent. of their gross receipts, according as these receipts rise in amount, they are also bound to sell eight tickets for a quarter, good from six to eight in the morning and from five to seven in the evening. This means for every working man and woman a saving of $12.10 a year, compared with the Chicago rate; and ex-Governor Altgeld insists that the relief of the wage-earners from extortion must be the first public demand.

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The Canadian Commission

On Monday last the Anglo-American Commission adjourned until January 5. During the past two weeks its discussions have been mainly concerned with reciprocity, especially in regard to the admission of Canadian lumber and fish, and also with the question of the reciprocal use of canals. Nothing in the dispatches from Washington indicates that any solution of the North Atlantic fisheries question has been attained, but there is reported to be a disposition on the part of Commissioners on both sides to refer the interpretation of the Treaty of 1818 to arbitration, and in the meantime to continue the existing arrangement by which our fishermen can get needed privileges in Canadian waters by payment of the tonnage tax. With regard to the general question of sufficient agreement to insure the completion of a treaty, it may be said that, if a liberal measure of reciprocity is made an indispensable condition by the Canadian Commissioners, there may be failure, but that if Canada is willing to agree upon a limited reciprocity list, there is no reason why a treaty should not be signed soon after the reassembling of the Commission. Lord Herschell is known to be strongly in

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favor of such modification by Canada of her original proposals as will permit an agreement to be reached. Our Commissioners have been very busy with the consideration of the Canadian contention for free lumber, and are reported to have agreed upon the offer of a compromise of $1 per thousand feet instead of the present duty of $2. The former was the rate under the McKinley Act, and therefore the reduction could be made on our side without any special reason for opposition from Republican Senators. Opposition from our lumber interests, though not unanimous, is yet too strong to permit of any abolition of the duties. In regard to an international arrangement as to use of canals, the Canadian claim for the freedom of the Hudson River to New York City has been put forward. The Canadian Commissioners assert that, as things are now, we have the use of their national canal system without provincial interference, and can take our cargoes up the Hudson, through Lake Champlain, and by intermediate waterways direct to Ottawa, while the Canadian cargoes destined for New York are stopped at our boundary line and must be transferred to American bottoms. It is expected that this difficulty will be removed in any international agreement to be made for the reciprocal use of canal systems.

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A Strange Disaster

The collapse of what is said to have been the largest gas-tank in the world occurred on Tuesday of last week in New York, causing great destruction of property, seven deaths, and the injuring, more or less severely, of seventeen persons. The tank was at the corner of East Twentieth Street and Avenue A, in the midst of a tenement-house and manufacturing region. It was constructed of steel, and had heavy stone foundations, some of the stones of which were swept through the street for blocks. The tank was being tested by the contractors previous to its delivery to the Consolidated Gas Company, for whom it was constructed. The cause of the collapse is unknown, and will not be known until after a thorough investigation, if it is ever known. No such accident has ever occurred in the history of illuminating-gas manufacturing. There is no redress for the sufferers until the responsibility is fixed; insurance does not protect property thus injured, as the loss is due to water, not fire. Eight million gallons of water were liberated by the collapse of the tank, and rushed through the streets to the height of the second stories in some streets, sweeping out through the windows every movable thing. Men caught in this torrent were carried by it two and three blocks; many of the injuries received were from blows inflicted by the floating débris. A furniture-factory was totally wrecked, causing the assignment of the owner two days later. Naturally, a question arises as to why the authorities permitted the erection of this tank in this neighborhood. A gas-house is always a nuisance because of the odors. There have been, within a few years, three separate accidents in gas-houses within the city limits of New York, causing destruction of life and property. Does the owning of land justify a demand for the privilege of erecting a plant that is a proved constant menace to the community—a menace not only to those who live and work in its neignborhood, but to those who walk through adjacent streets? Is it not possible to manufacture gas outside of the city limits, and deliver it to storage-tanks placed where they would not be dangers and nuisances, if it cannot be carried all the way directly through pipes?

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Miss Julia Tutwiler

The University of Alabama has opened its doors to young women in much the same manner as Harvard and Columbia, and has appropriately named the Woman's Annex after the Alabama woman who has done more than any other in securing for girls the opportunities now granted them. Miss Julia Tutwiler, for whom the building is named, is a woman of the Mary Lyons type. According to an article by Mrs. Barrows in the "Woman's Journal," Miss Tutwiler was a born teacher. When a little girl, her favorite amusement was "playing school" with the slave children, and this play was kept up so assiduously that before her parents knew it many of the negro children, in violation of the law, had learned to read. At the coming on of the war she was sent to France to be out of danger. When she returned, her father's property was gone, and she at once took up seriously the work of a teacher. She was, of course, a teacher of the whites, but she never forgot that negroes could learn. When some of the great mines in northern Alabama were about to change hands, and a new lease of the convict laborers was to be made by the State, Miss Tutwiler went to

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Montgomery and asked that the new lessees should be required to provide evening schools for the convicts, most of whom were negroes. She was told that she must have a bill drafted and herself go and see enough members of the Legislature to secure its passage. The plan went straight against all of her prejudices, but she put them aside, and in a short time her bill was law. Even then the lessees were obliged only to furnish school-rooms and require the attendance of the convicts. No provision was made for teachers. Yet Miss Tutwiler for several years succeeded in finding men who were willing to do this missionary work for a mere pittance. In her own school Miss Tutwiler has opened up ways by which young women without means could pay their way to an education. Among other things, she introduced upon the school grounds the industry of canning fruit, which has proved decidedly successful. For many years she has been the Alabama Secretary of the National Conference of Charities and Correction. The name of such a woman attached to the Woman's Annex of the University of Alabama will be an influence for good upon all future residents.

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Discontent in Rhode Island

The remarkable Socialist vote in Haverhill, recorded in The Outlook last week, recalls attention to the general increase of Socialism in New England. The official returns show that the Socialists, both in Massachusetts and Rhode Island, polled a larger vote than the telegraphic dispatches indicated. In Massachusetts, for some State offices, the aggregate vote of the two Socialist parties was nearly 20,000, and in little Rhode Island it reached very nearly 3,000. The Socialist gains in Rhode Island are in part attributed by one of our correspondents, Mr. Sidney A. Sherman, to the reactionary Constitution submitted to the voters at the same election. The proposed draft, he writes us, perpetuated the old property qualification for voting on many municipal matters; continued the disproportionate representation of rural communities, so that Providence, with two-fifths of the people, would have only one-thirty-eighth of the Senate; placed the Supreme Court where it could indefinitely defy popular will, by making it practically a body appointed for life; and, finally, by limiting the holding of Constitutional Conventions to once in twenty years, and prohibiting amendments unless passed by a two-thirds majority of two successive Legislatures, it virtually "locked up the Constitution and threw away the key." Our correspondent says that the rejection of this Constitution and the increase of the Socialist vote were but two expressions of a growing discontent with the supremacy of corporate influences.

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Hungary's Lost Opportunity

The situation in the Austrian Empire grows more and more confused and dangerous. As a result of the conference last August between the Emperor and the Premiers of the two kingdoms, Hungary was to continue the financial arrangement between the two countries as a friendly concession; Austria herself being unable, on account of the dissensions in the Reichsrath, to come to any agreement or conclusion about the matter. This situation gave Hungary, as was pointed out at the time, every possible political advantage; it made her the benefactor of Austria, and gave her, for the time being at least, a leading hand in the manage- of the Empire. Unfortunately, as it seems from this distance, the Hungarian opposition refused to see the enormous prestige which such an action on the part of Hungary would have brought her; and there have been scenes of violence in the Hungarian Parliament which can only be paralleled in recent years by the shocking outbreaks which occurred in the Austrian Reichsrath last winter. In Hungary, as in Austria, there is a deadlock. There will be no chance of reaching the question of a continuation of the financial arrangement; and, as the result of party strife, Hungary will lose her great opportunity and the two kingdoms will continue to drift. It seems to be generally believed that the source of the opposition which has brought chaos into the Empire, and which has reduced Hungary to impotence at the very moment when she might have gained an immense authority, comes from the clericals. In the Austrian Empire the Roman Catholic Church, reversing its policy in France, is committed to the densest conservatism; and when a clerical party makes itself the leader of a reactionary movement, nothing can exceed its blindness and bitterness. The Liberal Government of Hungary probably represents a minority of the nation, and is hated by the clericals as an obstacle to the complete domination of the Church.

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Expansion: One Step at a Time

Colonel William J. Bryan is almost if not quite the first public man of note among the anti-expansionists to suggest a definite constructive policy to be pursued toward the Philippines. In a published interview he declares his strong opposition, not only to imperialism, but to the establishment and maintenance of any American colonies. In answer to the question how a colonial policy can be prevented, he replied as follows:

> Some think that the fight should be made against the ratification of the treaty, but I would prefer another plan. If the treaty is objected to, negotiations must be renewed, and instead of settling the question according to our own ideas, we must settle it by diplomacy, with the possibility of international complications. It will be easier, I think, to end the war at once by ratifying the treaty, and then deal with the subject in our own way. The issue can be presented directly by a resolution of Congress declaring the policy of the Nation upon this subject. The President says in his message that our only purpose in taking possession of Cuba is to establish a stable government, and then turn that government over to the people of Cuba. Congress could reaffirm this purpose in regard to Cuba, and assert the same purpose in regard to the Philippine Islands and Porto Rico. Such a resolution would make a clear-cut issue between the doctrine of self-government and the doctrine of imperialism. We should reserve a harbor and coaling station in Porto Rico and the Philippines, in return for services rendered; and I think we would be justified in asking the same concession from Cuba. In the case of Porto Rico, where the people have as yet expressed no desire for an independent government, we might with propriety declare our willingness to annex the island, if the citizens desire annexation; but the Philippines are too far away, and their people too different from ours, to be annexed to the United States, even if they desired it.

If we understand aright the platform of the Anti-Imperialist League, it is endeavoring to secure the rejection of the treaty with Spain by the Senate of the United States. To this policy there are two objections: First, that which Mr. Bryan has himself stated: "Negotiations must be renewed, and instead of settling the question according to our own ideas, we must settle it by diplomacy, with the possibility of international complications." This objection will seem more serious the more it is considered by the country. The second objection is, from the political point of view, quite as insuperable: it is the certainty that the treaty will be ratified, whatever objections are brought against it. The Washington correspondent of the New York "Evening Post," a paper which has been strenuously opposed to the war with Spain and to all the results of that war, puts very forcibly the reasons which will lead the Senate to ratify the treaty presently to be submitted to it. These reasons we may summarize as follows: The growing conviction in the minds of opponents of expansion that expansion will not destroy the Republic; the tact of the President in discussing the subject with hesitating Senators; the impracticability of any other proposed scheme; the advantage which a party always has which proposes a definite constructive policy over a party which simply opposes that policy and has nothing in its place to offer; immemorial precedent—no treaty of peace has ever been rejected by the United States Senate; the fact that rejection of the treaty would renew delays and difficulties of which the country is weary. To which considerations we add one more vital than any of them, or all combined: the unmistakable fact that the country, as a whole, is in favor of the treaty; that it does not share the fears of those who think that a colonial policy presages the downfall of the Republic; and that it is impatient with the arguments of those who think that Americans are not competent to administer colonies.

There are three popular arguments for a colonial policy: one prevalent on the Pacific coast, one in the Middle West, one on the Atlantic border; combined they will be irresistible, whether they ought to be or not. All the region west of the Rocky Mountains has a great commercial interest in the opening of trade with the Far East, and, rightly or wrongly, regards the possession of the Philippines, as a colony or a dependency, as certain to bring with it a great accession of such trade. The Middle West is pervaded with the spirit of enthusiastic Americanism. It is peopled largely by men whose prosperity is due to the practical application of democratic principles in the organization of politics and industry. Such people believe that principles which have proved so beneficial to themselves will prove beneficial to other peoples. It may be said that they are too enthusiastic in their faith, but it is certain that only experience will moderate that enthusiasm. The argument that Americans are incompetent to administer a government in the Far East only adds fuel to the flame of their passionate devotion to the flag and

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to all which the flag is supposed to symbolize In the Atlantic States there is no direct commercial interest in opening trade with the Far East, and the passion of Americanism is very considerably modified by conservative instincts. But the demand of the Eastern conscience that the Philippines should neither be given back to Spanish despotism nor turned over to domestic anarchy has proved quite too strong to be overcome by those pessimists who have insisted that anything would be better than an icipated misgovernment by American bosses. To the united demand of the Eastern conscience, the Western enthusiasm, and the Pacific self-interest, the Anti-Imperalist League has nothing to interpose which would not be swept away instantly by any general election. The Senate knows this; the incoming Senate knows it still better; and the treaty with Spain is sure to be ratified by one or by the other body.

Under these circumstances the course which conservatives should pursue is clear. They should not antagonize the combined sentiment of the country—the Pacific self-interest, the Western Americanism, and the Eastern conscience—with a proposition to reject the treaty and leave the Philippines to whatever fate may overtake them. They should propose some plan which, better than imperialism, would give to the Pacific coast an open door to trade in the Far East, satisfy the aspirations of the West for the triumph of American principles in new lands and among new peoples, and relieve the conscience of the East from the burden involved in coolly disregarding the claims of humanity upon us by a people who have fought by our side and whose emancipation we have half achieved. Mr. Bryan, in endeavoring to formulate a plan which will meet these just and rational demands without imperiling the fundamental principles of the American Commonwealth, has shown the qualities of a true leader; for in a democracy the wise leader does not seek to thwart public opinion, but to guide it.

"Paraphrasing Lincoln's declaration, I may add," says Colonel Bryan, "that this Nation cannot endure half republic and half colony—half free and half vassal. Our form of government, our traditions, our present interests, and our future welfare all forbid our entering upon a career of conquest." Except for the implication that "colony" and "vassal" are synonymous terms, this declaration is profoundly true; and it is the whole truth in so-called anti-imperialism. How to be faithful to these principles, and yet to promote the expansion of liberty and justice over islands which are paralyzed by centuries of oppression, is the problem which confronts the American people. They cannot solve that problem either by neglecting those islands altogether or by attempting to exercise over them a despotic authority, however beneficent.

But neither can this problem be solved by a platform, an interview, or a letter concocted in a study and published in a newspaper. Our criticism of Mr. Bryan's platform is that it is too definite. We are entering upon an untried path, and we must feel our way. As a man in a swamp tries one tuft of grass and, if it affords firm footing, stands on it till he has found a second, but, if it yields under his foot, draws back, so we, entered on a new path, must move along that path one step at a time. The doctrinaire determines beforehand exactly what he will do. Every statesman is something of an opportunist, and determines what he will do by ascertaining what he can do. Colonel Fremont proffered emancipation to the slaves in Missouri; General McClellan promised to put down slave insurrections with an iron hand in Virginia; Abraham Lincoln followed neither policy, and reached final results which were final because he was not in haste.

The argument of such writers as Mr. Kidd, borrowed from the experience of the past, that tropical peoples are incompetent to administer self-government, cannot be contemptuously disregarded. What we know of the South American Republics, what we have experienced in the attempts at self-government of the negro race in this country, lends some confirmation to Mr. Kidd's contention. He who believes, as we do, that there is in all men a dormant capacity for self-government, which can be developed, may also believe, as we do, that to throw into the current of human life a people without either religious or civil education, who have lived for centuries under despotism, in the expectation that they will straightway govern themselves justly and wisely, is like intrusting a community of children to self-government without guidance or guardianship.

On the other hand, America has never attempted to administer a colonial policy. The experiments which she has made toward governing other peoples, as in Alaska and

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in the Indian Reservations, do not indicate that she has yet acquired the difficult art. Colonial government is as truly an experiment for America as self-government would be for the Cubans and the Filipinos. Under these circumstances The Outlook cannot but think the reserve of President McKinley is wiser than the ready speech of Colonel Bryan. He would be a very wise man who could foretell what will be the relations of either Cuba or the Philippines to the United States ten years from now. He would be a very unwise man who would undertake to forecast the future and state what those relations either will be or ought to be. We have entered upon an experimental stage in our history. We must feel our way gradually.

In the experiment upon which we have entered there are two principles by which we ought to be guided. The first is admirably stated by the London "Spectator" in a recent article:

> The main, the essential, principle which the Americans must pursue in establishing their sway over their new empire is that in every case the government set up must be for the benefit of the peoples governed. They must give the Philippines, that is, not the government which will appear to conduce most to the benefit of the United States, nor, again, the government which some fraction of the people of the Philippines seem to demand. To do so would be to make a capital error in the imperial art. What the Americans must consider is what scheme of government will be most productive of happiness to the races governed. The government of a subject race is a trust, and the rulers of the protecting and controlling people must never forget that they are in the position of trustees, and bound, like trustees, to think first of the interests of the subject of the trust.

To attempt to govern Porto Rico, Cuba, or the Philippines for our own benefit, to utilize them for our trade, to exploit them for our commercial advantage, to restrict their traffic, determine their revenue, or regulate their navigation laws, not by considering what will enhance their wealth and conduce to their civilization, but by considering what will make them profitable to us, would be to repeat the crime of Spain, after three centuries of such misrule have proved it to be a blunder. Any such attempt, however disguised, the conscience, the patriotism, and the enlightened self-interest of the United States should instantly condemn.

The second principle is that the best method of developing manhood in any men is to throw upon them, as fast as possible, the responsibility for their life. Liberty is itself the only school in which liberty can be learned. Living is the only method of learning how to live. Democracy does not assume that every one is capable of self-government: it requires the boy to wait till he is twenty-one before he is free to govern himself; it requires the newly arrived immigrant to wait some years before he is free to take part in the government of the community. But self-government is put before both as the goal to which they are to press forward, the citizenship for which they are to be prepared. This end is to be always kept in view by America in dealing with her new dependencies. It is because this end has not been kept in view that she has succeeded so poorly in her Indian policy. But it is an old saying that the shortest road across is sometimes longer than the longest road around. To turn the government over at once to the Filipinos might well prove to be the very worst way to establish self-government in the Philippines. We repeat that "colony" and "vassal" are not synonymous terms; the people of Canada are as free as the people of the United States. It is yet to be determined whether the very best method of establishing self-government in the Philippines may not be to accept them as a colonial dependency, free, self-governing, but under our protection, and loyal to our flag and laws.

It is distinctly unstatesmanlike to bind the Nation to the mere traditions of the past, and compel it to follow in 1900 counsels which were wise in 1800. Traditionalism is no better in politics than in theology. It is as unwise to accept as certainly applicable to our National conditions at the close of the nineteenth century advice given by wise statesmen at the close of the eighteenth, as to accept as certainly applicable to religious and ethical questions at the close of the nineteenth century the dogmas propounded by wise theologians at the close of the sixteenth. Each century must do its own thinking; and we must trust ourselves, as our fathers trusted themselves. If we have no Washington, no Jefferson, no Hamilton, we must create them—or die. A dead leader is no leader at all. But, on the other hand, no Nation can live and be false to its own fundamental principles; and the fundamental principl of America is self-government as the method of securing the best government for men of all classes and of every degree. Obedience to that principle has not only made the Nation rich and great, but has developed the men of the Nation with a rapidity of

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development never before seen in the history of the world. Whether Cuba and the Philippines become territories of the United States, colonies of the United States, independent States under the protectorate of the United States, or wholly independent of the United States but in close and friendly alliance with it, is a comparat.vely unimportant question, and one which only the future can solve. The question whether the Cubans and the Filipinos shall be so guarded from foreign assault, and so guided in their own ignorance and perplexity, that, as a result, in a decade or a quarter of a century, or even a longer time, they may enjoy the same freedom and the same opportunities for industrial, social, and intellectual and religious development which we have enjoyed, and so the principles of liberty, justice, and humanity may be extended to new territories and new peoples, is a question the right determination of which will determine their life and our honor. To secure that result we must both keep it always clearly before us, and be content to move toward it "one step at a time."

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Sir William Harcourt's Resignation

Sir William Vernon Harcourt, in a very frank letter to Mr. Morley, has announced his resignation of the leadership of the Liberal party, in terms which show how completely he is out of sympathy with that party on its foreign policy. The Liberal party, he says, is so rent by sectional disputes and personal interests that no man can lead it, either with credit to himself or advantage to the country. The labors and sacrifices of leadership are such that no man will undergo them except from high sentiment and public duty. He declares that he retained the leadership after Mr. Gladstone's retirement "from a sense of duty to face the heavy budget deficit caused by naval expenditure;" that he has made constant and sincere efforts to secure unity in the party; that the charges of allowing personal considerations to influence his actions have been utterly unfounded; that "a disputed leadership beset by distracted sections and conflicting interests is an impossible situation;" and that release will be welcomed by him as a great relief. The retirement of the adroit and vigorous politician who has so long been prominent in Liberal circles is not a matter of surprise. One of the best debaters that this generation has known on the floor of the House of Commons, a man of great energy, ability, and political sagacity, Sir William Harcourt has lacked the steadiness and control of temper which would have attached a great party to him. There has never been a time when he has commanded the cordial support of the entire Liberal party, though his interest in its welfare has been recognized on all sides. He came reluctantly to Mr. Gladstone's point of view on the Home Rule question; and the absence of enthusiasm in his support gave some ground for the prevalent skepticism about the sincerity of his conversion.

The chief point of difference, however, between Sir William Harcourt and the controlling elements in the Liberal party of to-day is on the question of English foreign policy. Sir William has not only been a determined foe of what is known as "jingoism" in England, but he has carried his opposition to English expansion to the furthest point, and forms one of a small group of men who are known as the "Little Englanders." He represents the older Liberalism, as Lord Rosebery represents the new Liberalism. The difference between the two has been widening for many years. The group which Sir William represented in foreign policy has steadily diminished as events have driven the English people to something like a common standpoint in regard to their relations with the world at large.

The retiring Liberal leader is seventy-one years of age, and is nearly blind. When one recalls his recent utterances on the crisis in the English Church, it is hard to believe that he is the son of a Canon of that Church and the grandson of an Archbishop. The best blood of England is in his veins; for he belongs to the great house of Vernon, and from his grandmother claims descent from the Plantagenets. He grew up in an English parsonage; went to a private school; graduated from Trinity College, Cambridge, a vigorous young man full of resource, self-confidence, and adroitness; studied and practiced law, and followed journalism for seven years; was elected to Parliament from Oxford in 1868, and has been in active political life since that time. His first speech in the House of Commons attracted Mr. Gladstone's attention, and was the occasion of an expression of confidence

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in the new member's future which has been amply justified. He was made Chancellor of the Exchequer in 1886 under Mr. Gladstone, but went out of office in consequence of the disaster sustained by the party on the Home Rule question. In 1892 he again became Chancellor of the Exchequer, and held that position until the party was thrown out of power in 1895. He is an adroit and even brilliant leader, not without defects of temper, but of great readiness. His ability as a financier was second only to that of Mr. Gladstone, while as an orator he belongs next the greatest orators of the House of Commons. His face has rendered him an easy prey of the caricaturists; and he is probably more familiar to the English political public than any other man now in the House of Commons, for that reason. The present Lady Harcourt is a daughter of Mr. John Lothrop Motley.

The withdrawal of Sir William Harcourt from the leadership of the Liberal party has naturally called forth a multitude of surmises in regard to his successor in that difficult position. The National Liberal Federation, which met last week, and which is the supreme authority within the party, did not touch the question of leadership, but promptly accepted Sir William Harcourt's resignation. There are such serious differences of opinion in the party that the policy of the meeting was evidently that of reconciliation—bringing together again the scattered forces which have never acted heartily since Mr. Gladstone's death. The difficulties of choosing a Liberal leader are many. Mr. Morley, who is one of the ablest and most high-minded men in the party, would not make a good leader. He is out of sympathy with the rank and file of his party in his devotion to Home Rule and in his very conservative attitude toward expansion; and is, moreover, likely to be absorbed during the next few years in the work of writing Mr. Gladstone's biography. Mr. Asquith, who has risen rapidly in political influence, has great force of character, but is said to be somewhat lacking in tact. Mr. Campbell-Bannermann is perhaps as likely as any man to be the future leader of the party in the House of Commons. He is a man of fortune, of long experience in the House, of many delightful personal gifts, and very equable temper; but he is said to shrink from the labors and vexations incident upon the position. It is evident that outside of London the Liberal feeling on the question of further expansion of English rule and assumption of responsibilities is very conservative; it is probably with Mr. Morley and Sir William Harcourt rather than with Lord Rosebery. The Liberals in the provinces are insisting, apparently, upon healing the breaches within the party; and as one way of securing this result they are endeavoring to moderate the imperialistic feeling among Liberals. The radical Liberal position on the foreign question is represented by Lord Rosebery and Mr. Asquith; the conservative Liberal party by Sir William Harcourt and Mr. Morley.

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The Smoke Nuisance

To the Editors of The Outlook:

I thank you for your article on the smoke nuisance in your issue of the 10th inst., especially for its suggestion that the war upon it "take on National dimensions." Your statements regarding the effect of smoke-smudging upon this city are correct. I was an early Secretary of the local society for the preservation of atmospheric purity, and am familiar with the good work which it did in such a practical and scientific way; indeed, the city ordinance adopted through its efforts was accepted as a model by Chicago and other smoke-afflicted cities. Notwithstanding the beneficence of what was attempted, however, a vulgar, stupid, selfish money influence has nullified, for the time, all these efforts—stupid, because it has been demonstrated that the prevention of smoke is greatly profitable to the manufacturer. Cleveland, with her broad avenues, her parks and boulevards and natural situation, ought to be one of the most beautiful cities in the world; yet she is now in the grasp of a power that disfigures her beauty and inflicts, besides, an incalculable material damage. The only hope of this community, or of any other similarly situated, is in a possible (?) public sentiment that can appreciate the wrong done, and will not permit itself to be trifled with. It will be well for New York if she can stamp out this disgraceful nuisance before it become too strong for her. Once let the brutal, impudent "capital," that cares for nothing beyond its profit, get a foothold there, and the metropolis will realize how easy it is to make a crusade in behalf of decency "unconstitutional." H. G.

Cleveland, O.

The Outlook's correspondent uses very strong language, but not stronger than that which is used by a member of the Brooklyn Health Department when he asks the question, "What can you do when large concerns have been expending big sums of money in putting in smoke-consumers which have proved failures?" The words "large concerns" and "big sums of money" have, unfortunately, great significance in this con-

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nection. They suggest the extraordinary difficulties of dealing with the smoke nuisance when it has become thoroughly established, and when a great amount of capital is behind it. Certain factories in Brooklyn, and a group of establishments near Staten Island, are beginning to pollute the air which is breathed by nearly two millions of people. When the question is asked why the Health Boards do not suppress this nuisance, it seems to be regarded as a sufficient answer that the manufacturers have tried various smoke-consumers and have found them ineffective. This does not meet the situation. It is not a question whether the manufacturers who use soft coal are going to be able to consume the smoke or not; the question is whether they are going to respect those conditions of health and decent living which every community ought to secure and preserve. Nothing which is deleterious to health ought to be allowed in any city. To deface the sky and defile a place where human beings live is an offense against humanity; but to make the air so foul that the health of communities is seriously affected is an offense against the law. It is time that the chimneys which are polluting the air in Brooklyn and New Jersey, and are beginning to endanger the beauty and health of New York and its noble bay, should receive very practical and persistent attention from the authorities. It is time, too, that all over the country public sentiment should be organized to secure for the residents of cities the privilege of seeing the sun, and of breathing, without inhaling noxious gases.

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The Larger Vision

The need of the guidance of God is always great, but never so great as when we come to the parting of the ways, and the instinct of the soul rather than any clear intelligence warns us that every step is momentous and that far-reaching historical movements will be set in motion the moment a decision is made. Such occasions come in individual lives, and men are forced to choose between different lines of action when thought can penetrate but a little way into the mist which envelops the future. In every great decision risks must be taken; for while reason must be consulted and listened to, there are always elements in the problem of which we are aware only dimly, and effects are inevitable of which no forecast can be made. The course which caution urges upon us is often the most perilous because it eliminates the larger and more obscure element; fate is never so relentless as when dealing with the timid, never so placable as when challenged by the brave. Recklessness is always unwise and generally disastrous; but recklessness is usually safer than cowardice. The man who dares stands a better chance of coming out of the struggle whole than the man who skulks. The prudence that always stays at home because there are dangers abroad is as irrational as the recklessness which goes abroad because there are perils in the way. It is folly to seek danger, but it is greater folly to flee from it.

Dangers are neither to be sought nor to be evaded; if they lie in our way, it is as much our duty to face them as it is our duty to avoid them if they lie out of our path. In all the affairs of life we must reckon with God. We have our own plans, and they are often well-considered, so far as our wisdom goes; but God also has his plans, and the possibility of the substitution of his plans for our plans must always be taken into account. At the close of Burke's splendid arraignment of the Revolution in France his great mind could not pass from the subject without recognizing the fact that, through all the confusion, a new and wholesome order of things might be rising like a new creation out of chaos. Such a possibility must always find place in every discussion of great questions of national policy. Men of culture must not forget that popular instinct has often proved to be a better guide than the keenest intelligence; and that to lesser men of more open spirit has been revealed the significance of great and noble movements which men of culture have ignored or opposed. We need to bring all questions to the bar of reason, but reason itself often stands in sore need of enlightenment; it always stands in that need when it does not take account of the possibility of a wider movement than that which it sees clearly and completely. This country needs as much as ever in its history the guidance of God; it needs to take counsel with its faith, not its timidity; to consider its duties, not its interests; to hold itself open to higher leading than that which a consideration of the superficial bearing of facts seems to suggest; to await, with courage and patience, the guidance which is based on the largest vision of the future.

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Social Progress of the English People

By Washington Gladden

"WHATEVER may be the advantages and conveniences of the present state of society," says Mr. Sidney Webb, "we are, at any rate, all of us, now sure of one thing, that it cannot last. . . . The very last century has seen an almost complete upsetting of every economic and industrial relation in [England], and it is irrational to assume that the existing social order, thus new-created, is destined inevitably to endure in its main features unchanged and unchangeable. History did not stop with the last great convulsion of the Industrial Revolution, and time did not then suddenly cease to be the Great Innovator."

This social change has gone forward nowhere more quietly than in England, nor anywhere more rapidly.

The outstanding fact is the enfranchisement, during the last half of the century, of the working classes, so that practically every man who has a local habitation is now a voter. By this extension of the franchise the electorate was increased from less than three millions in 1877 to more than six millions in 1892; since then the number must have been considerably increased.

The emancipation of the common people has put a new complexion upon English society. The old forms of social distinction are preserved, but the substance of power has passed into the hands of the people, and the waning prestige of the privileged classes is evident enough. Among the aristocracy are many men and women of the finest character, who fully understand the obligations of nobility. But one observes, not without regret, the decadence of this class. The Hooley scandals have been a painful revelation. It was humiliating to see names which had been illustrious for centuries sullied with such vulgar bribe-taking. But it appeared to an onlooker that the English people did not feel that the stability and health of the nation were seriously affected. The aristocracy seemed to be regarded as a somewhat frayed fringe upon the national robe; the stain upon it was unseemly, but even if it should be necessary to remove the whole fringe the calamity would not be irreparable. Doubtless the incident will reinforce the movement for limiting the power of the House of Lords.

The conduct of these venal noblemen is explained, not justified, by causes which are at work to undermine the aristocracy. "The fact is," said a veteran journalist, "you Americans are to blame for this whole bad business. Your importations of cheap agricultural products have destroyed the value of farm lands in England. The estates held by these men are loaded down with fixed charges, in the shape of annuities to younger children and other relatives, and the present rental of the land is hardly enough to pay these charges. The landlord himself gets little or nothing. A great many of our titled people, whose wealth is in agricultural land, are very poor, and when a chance comes along of turning a penny, like those which Hooley offered them, the temptation is too great."

It is plain that the foundations are crumbling under the aristocratic class. The lords whose property is in agricultural land will not be able to hold their possessions; and those whose property, like that of the Duke of Westminster, is mainly in urban ground values, from which enormous revenue is derived, will probably wake up, before long, to find the people appropriating by taxation a good share of this rental value. It seems evident that the toils of economic tendency and of political necessity are tightening about the privileged classes.

The titled personage retreats and the workingman advances. "He must increase, but I must decrease," is the word with which the wearer of the coronet rather dubiously hails the child of the people. The lot of the common man is broadening and brightening in England. One hesitates about expressing a positive judgment, but from such indications as reached me, I concluded that the number of the unemployed in England during the past summer was small. The government reports showed a low percentage of men out of work in the various trades, and inquiries in the industrial centers failed to uncover any serious distresses of this nature. A statement by an American manufacturer appeared in the London "Chronicle," to the effect that the Welsh miners are better paid and better housed than the miners in the iron regions of the United States. Another recent statement in the "American Wool and Cotton

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Reporter" shows, by a careful technical comparison, that American weavers get less per yard and a little more per day than the English weavers. "On the higher class of fancies the English weaver is decidedly better off than the American weaver, for he runs less looms, receives more per yard, and a little more in his weekly wages." These statements do not tally with comparisons in the last number of the "Bulletin" of our own Labor Department, by which it would appear that wages in America are about double those in England. But the selected occupations of which this is affirmed are not generally those in which there is much international competition. The fact that the exportation of American manufacturers is increasing by leaps and bounds—that we are even sending to Great Britain itself large amounts of the products of our furnaces and factories—would seem to indicate that the "pauper labor" of England, against which we are supposed to be defending ourselves by enormous tariffs, is a somewhat mythical entity. In spite of the fierce competition with this country and with Germany, the working people of England are, however, well employed. Just how they manage this is not clear to me.

One factor of the industrial life of Great Britain seems to me very significant because of its close relation to the moral life of the people. The wonderful success of co-operative storekeeping in Great Britain is well known. There are now two great co-operative wholesale societies, one in England and one in Scotland, by which the local co-operative stores are supplied; these wholesale concerns manufacture a considerable part of the goods which they sell. The English wholesale society in 1897 did a business amounting to $59,600,000, and the Scottish wholesale trade footed up $22,000,000. Not less than 1,845 local co-operative societies reported, for the same year, a membership of 1,591,455, and sales of $311,000,000. Co-operative production is still an infant, as compared with co-operative distribution, but Mr. Henry D. Lloyd, in his inspiring book on "Labor Copartnership," shows us that it is a healthy infant, fairly well through with the infantile maladies and ready to begin to grow. The annual festival of these co-operative producers was in session at the Crystal Palace last summer, and all the London papers gave it large space in their news columns and in their editorial departments. One hundred and fifty-two of these productive societies are now reported, with total annual sales of $10,000,000.

The significant thing about this whole movement is the distinct recognition of a philanthropic purpose. Even the distributive societies to some extent recognize this, though in their manufacturing departments they refuse to share profits with their employees. But the productive societies are clear on this point. Mr. Lloyd thus describes their purpose:

"'We must make men as well as money,' and 'We must help our brothers,' is their daily bread. Every dollar of profits, before it is divided, must first pay its contribution to the fund for schools, literature, lectures to help spread the gospel of self-help by each-other-help, which these simple people do not think themselves smart enough to get taught out of endowments made by pirates."

Mr. Lloyd attended many meetings of these co-operators, and he testifies that "the subject in hand was discussed with a constant reference to the interests of others as well as self." The political economy of co-operation, he testifies, teaches that "co-operators must figure not how little but how much they can pay labor." When this spirit shall take possession of industrial society, the kingdom of heaven will have fully come. And the fact that more than a million and a half of English workingmen, embracing, with their households, fully one-seventh of the entire population, have set this ideal before their faces and are striving towards it, even though it may often be with dim vision and halting purpose, is a fact of tremendous significance. For a movement like this is essentially Christian—far more truly Christian than many of the ecclesiastical operations. It is an open question whether these co-operators are not doing as much to bring the kingdom of heaven to earth as the churches themselves are doing. Yet it is true, as Mr. Lloyd points out, that these workingmen learned, not only the principles on which they are co-operating, but also the art of co-operation itself, in the churches with which they have been connected. The self-governing churches, Congregationalists, Puritans, Wesleyans, have fitted the people both of England and of America for self-government, both political and industrial. The co-operators have got possession both of the secret and of the method of Christianity, and are using both in a way, I sometimes fear, to put a great many

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of the churches to shame. Mr. Lloyd's eloquent words about this co-operative movement are full of admiration:

"It is an established religion: for co-operation is not a method of business men, but a method of conduct and an ideal of business relations. Without cathedrals, creeds, rituals, or priests, it has not only professed but has successfully institutionalized the Golden Rule in business. In contrast with the unscientific individualism which preaches that selfish interest is the only actual and practical motive in the world of values, we have in co-operation the individualism of millions of men and women organizing millions of capital into successful business under the ethics and economics of each-other-help and all-the-world-help, as well as self-help. Here is applied brotherhood; here the Golden Rule realized; here a political economy of the kind that seeks help for itself by creating wealth for others."

Doubtless what we are here looking on is only a bright beginning. Co-operation is destined to have a much larger application. All the people of the city and the nation are even now co-operating, in this country as well as in England (though much more there than here), for many of the purposes of their common life, and they are likely to co-operate in this way more and more. But, as a preparation for these larger responsibilities, the kind of training which the English workingmen are getting is invaluable. I know no country in which the common people are receiving so good an education for the larger tasks which are coming upon them as they are getting in Great Britain.

America in the Far East

III.—American Leaven in the Chinese Mass

By William Elliot Griffis

"BETTER fifty years of Europe than a cycle of Cathay," wrote Alfred Tennyson in "Locksley Hall." The fifty years of Europe which this generation knows date from the revolutionary year of 1848. There has been reconstruction of the map, of governments, and of society.

Yet scarcely less wonderful is the progress of China. Fifty years ago the only nations recognized in Tien-Hia, or All-under-Heaven, were "barbarian" and "vassal," represented in the Middle Kingdom as "bearers of tribute." Surrounded by inferior pupil-nations, and caring to know of none others, all the rest of the world was but as fringe and tassels to the imperial robe. It took years of diplomatic protest before the character for "barbarian" was expunged from treaty documents. China knew nothing of international law. The Emperor would not recognize as subjects any of his people who had gone abroad. Here was a nation of agnostics, altogether too "religious" or superstitious, and know-nothings in politics.

Here has lain an inert mass of human society, a congeries of many tribes, fused by a hoary system into social uniformity, but, even "Within the Four Seas," speaking dialects which cannot be mutually understood by the common people of the different provinces. In point of numbers China excels all empires, having possibly 400,000,000 souls. Start a mixed procession of the human race past your door, and every fourth person would be Chinese.

Geographically, the densest mass of mankind known on earth inhabited one of the world's richest plains, through which flowed fertilizing rivers to the sea. Around this swarming hive, in lands adjoining, lived less favored peoples. Westward rose the vast plateau, dry and cold, called Tibet, the cradle-land of Asia's mighty rivers, with eight or ten millions of souls. A series of sandy plains called Mongolia, one-third as large as Europe, populated by about three millions of people, rolled away to the northwest. Northward was Manchuria, out of which came the Tartars and the reigning dynasty. To-day five or six million Manchius, who have, since A.D. 1644, enforced the wearing of the queue as token of loyalty to the Peking Emperor, govern all of China's hosts. Over these grassy plains nomads roamed, and they, with the scanty townspeople, now number fewer than two millions.

Southward was Indo-China, from Tongking to Cambodia, with an area as large as

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Texas, in which dwelt from twenty to thirty-five millions. To the southwest were Burmah and Siam, partially under Chinese influence. There were a few Chinese in the Philippines and Malay archipelago, but none as yet in America.

The Chinese name of the Loo-Choo Islands is Hanging Tassels—pendant on the fringe of China's robe. Formosa was claimed as part of Chinese territory, or was at least in vassalage.

Over on the right was "The Little Sister of China." "The Outpost State," Korea, with its eight or ten millions of people, hanging down like the dangerous *appendix vermiformis* of the human economy, often caused trouble. Over out in the sea was Dai Nippon, supposed to be a member of the Chinese system, yet erratic and an unknown quantity.

What held this great political system together was a very ancient body of tradition. Its various applications to government, education, family and communal life, seemed like the veins, arteries, bones, and lungs of a body, necessary to its vitality. One text quoted from the classics has more than once stopped the building of a chimney, factory, or even weather-vane. Chinese education, social and ethical, was the cement which held these various nations and peoples together. It also furnished the solvent in which all hostile elements or foreign bodies were dissolved, or rather had been dissolved. For to the outside observer, to whom the Chinese all look alike, and who does not keenly discriminate, China seemed as fixed in its forms as a mineral mass.

The Chinese Empire is threatened with disintegration. The heavings of rebellion, the mutterings of intellectual storm, the demands and determinations of reformers, forbode a change, which shall be not mechanical merely, but, as it were, chemical, as though there was to be transformation. In Chinese fairy lore, Wang Chih, the Rip Van Winkle who entered the cave where the immortals of the mountains were playing chess, received a soporific in shape like a date-stone, which made him oblivious to hunger, thirst, and time. That was China, for centuries hibernating in semi-slumber. Now the date-stone seems to have fallen out of the mouth. The external and phenomenal changes are startling even the men who so long dwelt in the intellectual cave. Telegraphs are making nerves. Steamships ply along the coasts and on all the navigable waterways. American machinists, engineers, and ship-builders, with the type of steamers familiar in our rivers, have powerfully stimulated China's immense inland traffic and commerce. Railways are beginning to knit the country together. Factories, well equipped with modern steam machinery, are starting up. Mines of ore are operated by modern methods, and coal and oil are brought to the surface and refined in Western ways. Old "cash," that weighs seven pounds to a dollar's worth, is giving way to coinage. The printing-press is at work. Mathematical and scientific books are in demand. Nearly a million copies of the Bible, in whole or in portions, are sold annually, and even more in number are the tracts and booklets. The last five years seem to have begun an industrial revolution.

There are differing planes of culture and grades of ability and civilization even in the Eighteen Provinces, as well as in the outlying countries. Chinese history shows that nearly all natives of renown have come from the main central region of the Yellow and Yang-tse Rivers. This is still the center of Chinese civilization. Out of it have sprung most of the leaders of the past. From it will doubtless arise those who are to be eminent in the making of the new and better China which we hope is coming. In North China the majority of the people are ignorant and poor, and are not given to progress and enlightenment. In the capital there is apparent exception, because the able men come from elsewhere. "All roads lead to Peking." The people of southern China are less attractive in physique than their northern fellow-countrymen, but are not much more progressive. The Chinese seen in America come wholly from this quarter, and, indeed, almost wholly from certain districts around Canton, in area not larger than Vermont. In central China, where natural resources are more abundant, communication more easy, we find also more men of ability, with open-mindedness and with some conception of what national progress means.

Why has a people so favored by nature remained stationary, like a stone in a moist place, gathering the moss of ages? China is like a great boneless giant, a mastodon without nerves. Low is the type of life where the sensory and motor nerves respond so languidly to danger at the extremities. Why has the central Flowery Land remained so many centuries apparently in a state of

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arrested development? The vagueness of national feeling, the general absence of patriotism, the lack of mental initiative, the general sluggishness of the national mind, spring, we think, from Chinese vagueness of thought in regard to this universe and the Maker of it. Where pantheism reigns, there can be little worthy of the name of history, no definite self-consciousness, little sense of national unity.

The facts are that the Chinese have been isolated from the world by natural barriers. On three sides, north, west, and south, are great deserts which in early days could not be traversed, or mountain ranges that were almost unsurmountable, while on the eastern front lies the great ocean, once a dead wall of inclusion. Yet, as if nature had reared no sufficient barriers, the Chinese built more and greater. The first is a brick frontier which in its dimensions has a length like that from Sandy Hook to Kansas. Over two thousand years old, the Great Wall winds like a colossal snake over mountains and valleys. Yet this monument of separation is only a symbol of more efficient barriers to intercourse which have been reared in the mind. In the first place, the women, half of Chinese humanity, are bound at both extremities, in head and feet. The Sons of Han never encouraged the education of the mothers of their children, and they have literally cramped their feet, dooming millions of little girls through many generations to have their toes crushed and their extremities, so beautiful as God made them, compressed into shapeless hoofs. In the struggle for life, in famine or disease, the daughter is foredoomed to death.

They have both starved and fettered the mind, and prevented its growth. Confucius, whose boast was that he invented nothing, followed his ancestors in gazing with reverence upon the past, but with fear and dread upon the future. He went even further in making a nation of agnostics. The forefathers at the altars of heaven and earth worshiped God. Confucius laid down the precept, "Honor the gods, but keep them far from you." He taught morality as etiquette only, degraded religion to a merely ethical system, and thus cut the taproot of all moral growth, by preventing aspiration. The element of religious progress being eliminated, the mind was fettered like their own botanical curiosities. These, stinted of air, moisture, soil, nd with roots cut, attain that limited growth hich is deemed so elegant. The great mass of Chinese humanity, without vision or inquiry, making no criticism of the past or showing any desire to change, indeed looking upon innovation as crime, have remained at a dead level. A missionary once informed me that, in sixteen years of teaching many docile and estimable pupils, he could recall no instance of any one of them coming to ask him what this or that scripture meant, or any instance of critical inquiry.

Nevertheless, we must remember that China has had political development and variety. There has been evolution from patriarchal to regal government, then feudalism, and finally centralization, with frequently varying balances of power between sovereign and people, between imperialism and democracy. Indeed, China, locally, is the freest country in Asia. The fact that Taoism and Buddhism have taken such root and flourished so widely, is proof that mental initiative is not wholly lost, and that the Chinese have capacity to change, and even to adopt Christianity.

Furthermore, some things on which Occidental civilization sets great store, and which seem almost necessary to its being, are of distinctly Oriental origin, and for many centuries the Chinese had them before they were known elsewhere. These were tea, silk, paper, jade, porcelain, clocks, gunpowder, and much of the knowledge which, through alchemy, has developed into chemistry. It is probable that the Egyptians, like the Greeks and Romans, and it is certain that the mediæval Arabs, borrowed much from China. It is no longer a matter of opinion, but of fact, that printing, by means of movable types, as well as by blocks and other stereotyped forms, was known in Korea centuries before it was practiced in Europe, the probabilities being that the art was brought into Europe by the Mongols. The magnetic needle was for centuries used as a guide for land travelers, but in A.D. 1122 the record was made of a Chinese fleet from Ningpo to Korea being guided by the magnetic needle. It is entirely true that upon the basis of the Chinese discoveries and applications Western men have advanced mightily.

For sixteen centuries or more the Chinese have had competitive literary examination for appointment to the civil service, yet, after ages of literary dalliance and ponderous erudition, the average learned Chinaman is the most ignorant man of letters known on earth. The Chinese, more than any other people,

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have suffered from routine, age-hardened conceit, ignorance which seems invulnerable, and an apparently hopeless lack of originality. Even the progress of Christian nations is, in the mandarin's eyes, degeneration, degradation.

It is no wonder, then, that when the forlorn hope of American teachers of the Gospel first entered China, merchants and sailors asked them incredulously whether they could move China. They answered that they could not, but that God could.

What the Chinese need is life, vision. It is because their sages and mandarins say, "We see," while yet they are blind, that they cannot even now realize their danger. The people have no hope, and are liable to be conquered by the foreigner and lose their country. China needs a new nervous system.

It was a day of very small things that saw the beginnings of American influence upon Ta Tsing. Our flag was first carried to China by Major Gray, of the United States First Artillery, who was supercargo of the American ship Empress, which, loaded with ginseng, sailed on Washington's birthday, 1784, for Canton. There the Stars and Stripes were raised, and the men from "the Country of the Flowery Flag" began to be known. The first American firms were those of Milner & Bull, and later of Talbot, Olyphant & Co.

It was through a New Yorker, Mr. Olyphant, a member of the Bleecker Street Presbyterian Church, and by his invitation, that the famous English missionary to China, Robert Morrison, the first Protestant missionary to that country, was able to reach Canton. His name, ever fragrant and magic-like, is an honor to all English-speaking nations, and his manuscripts are to-day reverently treasured under glass in Hong-Kong. He arrived in the year 1807, and was given quarters with Messrs Milner & Bull, of New York. The East India Company was hostile to the presence of a missionary, but it was through Mr. Olyphant's influence that the London Missionary Society sent him out, and so manifest were his talents that in 1808 the Company employed him as translator. With a single teacher, who was in constant terror of being discovered and put to death, he worked steadily for years in a godown or storehouse. This hero of learning and consecration, almost unaided, translated the Bible into the most difficult language of the world. In the opinion of all learned men in Europe, this had been deemed utterly beyond the power of any single person. Through his exertions, with those of his colleagues, from 1810 to 1836, 751,763 copies of works, religious and scientific, consisting of 800,000,000 pages, were printed at Canton and other ports in the Far East, of which there were 2,075 complete Chinese Bibles, 9,970 New Testaments, and 31,000 separate portions of Scripture. To translate the Bible into Chinese meant the building of a railway through the Chinese intellect.

Talbot, Olyphant & Co. formed but one of those princely American "hongs" or merchant houses before submarine-cable days, so liberal in spirit and so generous in patronage of good to China. This same firm invited out and brought on one of their ships Dr. David Abeel, from New York. It was the church of which Mr. Olyphant was a member that sent out the printing-press and type of which Mr. S. Wells Williams took charge. The first Christian school in China, established at Canton and named after Morrison, was started in 1838 by the Rev. S. Brown, a graduate of Yale College and son of the author of the well-known hymn, "I love to steal awhile away, from every cumbering care." Dr. Brown trained many Chinese young men, including Yung Wing, who afterwards was influential in having over a hundred Chinese young men brought to the United States for education, besides being a power in bringing in the new and better China that is to be.

The free education, both Christian and secular, which Americans have given the Chinese, through the boarding and day schools for boys and girls, medical and technical schools, through academies and colleges, forms a brilliant story. The Canton school was continued by Dr. A. P. Happer, educator and translator, who lived until 1894, having compiled and put into the vernacular scores of text-books, his monument being the Christian College in Canton.

To mention even a few illustrious examples of ability, patient industry, and success is to do injustice to other noble men and women—unless this paper is taken as only a hint or meager sketch. Dr. W. A. P. Martin, of Indiana, who came to Ning-po in 1850, has spent most of his time as an educator. He was called by the Government in 1869 to start and conduct the Tung-wen, a college organized in Peking to train young men for the public service, especially as agents of international intercourse. Under nine foreign professors and four native teachers, the one

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hundred and twenty students are of two sorts, those who begin with languages and those who begin with the sciences. Dr. Martin's works, potent for the making of a new China and done into Chinese, are now circulating wherever Chinese is read. His best piece of translation—Wheaton's "International Law"—has exercised a mighty influence upon the two empires whose rulers are Sons of Heaven, dwelling in Peking and Tokio. Like Verbeck, of Japan, this American has been an instructor of statesmen. In the programme of reforms set forth by the Emperor recently, which I believe will yet be carried out, Dr. Martin has been authorized to organize a Chinese University, which is likely to change the key of national education and intellect.

Not less brilliant as a story, nor less wonderful for good, is the modern medical history of China, as directed by American physicians. Dr. Peter Parker, a Yale graduate and Massachusetts man, while on his way to China in 1834 to establish a hospital, was influential in having organized the Edinburgh Medical Missionary Society, which has done such good to the souls and bodies of men in China and Japan. Besides relieving thousands of sufferers, through medicine and surgery, during many years of toil, and in training hundreds of Chinese students to be physicians, Dr. Parker was but one pioneer of a great host from America and Europe. These have established, and given years of drudgery in, the sixty-one hospitals and forty-three dispensaries which were in China in 1890, and are now more numerous, and in which nearly four hundred thousand patients are treated annually.

As early as February 6, 1812. five missionaries were ordained at Salem, Mass, to teach and preach in eastern Asia. From the very first, American missionaries have been gifted with the best of all gifts, that of sanctified common sense. Instead of being freaks and cranks, they have proved themselves men of ability and clear vision. Finding that missionary work does not always consist in doing exactly what one came expecting to do, they immediately put hand and mind to what was set before them. Years before Christianity was tolerated by treaty, our missionaries had settled in the Straits Settlements and learned the Chinese language, so that, when able to enter in, they were already equipped for the work, carrying also Dr. Robert Morrison's translation of the Bible into Chinese. When, in 1842, the five ports were opened, they were reinforced from home, made better versions of the Bible, established schools, opened dispensaries, and printed books. Dr. David Abeel, of the Reformed Church, founded, while on a visit to England, the Society for Promoting the Female Education of the East. Besides sending scores of women to teach their sisters of India and China, this Society became the prolific parent of the numerous Women's Missionary Societies, both denominational and union, which have done so much good all over the world. Another pioneer was Lieutenant M. S. Culbertson, U.S.A., classmate at West Point with Sherman, Beauregard, and Halleck, who resigned his commission to serve the Great Captain in China, and to help put the Bible into the tongue of millions.

The Bleecker Street Presbyterian Church, in New York City, sent to the newly established mission at Canton a printing-press to print books to aid in spreading the Gospel. William Williams, the father, wrote to his son, S. Wells Williams, who had fixed his mind upon the career of a botanist, to go out and take charge of this press. The botanist became a printer. In China, with quick eye and wonderful inventive power, he studied the Chinese system of writing to find which of the 80,000 or more characters could be best used for printing. From that small beginning, and through the work of Mr. Gamble at Shanghai, have developed giant enterprises for the production and distribution of printed matter. Forty missionary societies are now at work in China, and all make more or less use of tract, book, and leaflet among a people who almost worship letters. The American Board press years ago had issued over 30,000,000 pages. The Methodist press at Fu-chau sends out over a million pages annually. The Presbyterian press of Shanghai, with its type-foundry, bindery, book depository, does printing in eight languages. In the year 1889, 6,178,806 pages were sent forth. Here the great manuscript dictionaries, grammars, original works and translations into the Chinese dialects, and into Japanese, Korean, Manchiu, and Malay, which are such a credit to American scholarship, have been condensed into light and portable volumes. Billions of pages of Gospel truth, of scientific information, and of popular knowledge on almost every conceivable department of human progress have thus been scattered broadcast all over China.

Dr. Elijah Coleman Bridgman, the first

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American missionary sent directly from the United States to China, began in May, 1832, to publish a magazine, the "Chinese Repository," relating to the people and countries of the Far East, in order that the whole English-speaking world as well as educated Europeans everywhere might learn to know this about yellow and brown humanity. He was able to do this because, besides the Chinese type belonging to the East Indian Company, he had the font of type brought out from New York. Mr. S. Wells Williams, the educated printer in charge, became also a contributor, helping with hand and head to issue that world-renowned periodical, which for twenty years informed the world, as it had never been informed before, about the oldest of empires. Besides a library of solid volumes, which have helped to bridge the gulf between alien and native, Dr. Williams wrote "The Middle Kingdom," the best book on China, and his Tonic and Syllabic Dictionaries. The publication of each of the three was a literary event. Thus were opened those mighty quarries in which book-makers, tourists, writers on China and speakers of the language have so industriously delved, so that out of their bowels have come the materials for a mighty superstructure of literature. After the "Repository" ceased, the "Chinese Recorder" was founded by Dr. L. N. Wheeler, and is still published. Neither Williams nor Martin has ever trumpeted forth the fact of imperial favor, audiences with the Emperor, or the possession of mandarin's buttons. In 1848 John V. N. Talmage (brother of the well-known living preacher in Washington) reached Amoy (whence came the tea to Boston in 1773), where the first church for native Christians using an open Bible was erected in China. There were two believers in the Amoy region when Talmage arrived. There are now scores of churches. The story of this missionary is typical of others. The forty or fifty thousand enrolled Protestant church members now in China imply a Christian community of over 150,000, and with the Catholics of over a quarter of a million. Of missionary progress an expert critic on the ground wrote in 1888:

"If Christian missions [in China] advance in the next thirty-five years in the same ratio as in the past thirty-five years, there will be, at the end of that time, twenty-six millions of communicants and a Christian community of one hundred million people"—one-fourth of the Chinese nation.

The printed page has been a great leavening force, permeating and lifting up the Chinese mass. To-day, besides the foreign newspapers at the treaty ports, mostly in English, there are twelve or fifteen Christian journals printed in Chinese, and the vernacular daily press in the cities. The first newspapers and periodicals were missionary organs. Then came secular papers, all started with foreign capital, but soon purchased by natives and coming under their control. Typesetters, printers, and editors are Chinese. There are newspapers for educated families, cheap sensational weeklies, advertising sheets, and even comic papers. Shanghai has already five Chinese newspapers.

The dense ignorance of the masses has also been pierced by the societies like that for the Diffusion of Christian and General Knowledge, which has had such a surprising expansion since the Chino-Japanese war. In one year, from November 1, 1896, a total of 199,200 copies of books, containing 12,167,900 leaves or double pages, were issued. Dr. Young J. Allen, an American missionary, the chief author and translator, has devoted his life to this work, which seemed at first like casting good bread upon ungrateful waters. But he has lived to see what he cast forth return after many days. The chief centers of distribution are in the examination halls, where students assemble (in Nanking even to the number of twenty-four thousand, and now under the electric light). It is from among such Chinese students, enlightened by Occidental knowledge, translations, and by truth supplied by foreigners, that reformers like Kang (now the exile in Tokio), who brought the new ideas even to the Emperor, have come.

It is impossible to tell in detail the story of Christian missions, or the wonderful results accomplished. To judge of these latter by statistics of converts is simply absurd. As some of the grandest triumphs in electricity are those of induction, so the Protestant missionaries of China have, besides their churches, preaching stations, hospitals, dispensaries, schools, colleges, and printing-presses, given the Chinese object-lessons and stimulated them to thought, and, we might almost say, created for them a public opinion. Of course these men who turn the Chinese world upside down are not liked, for innovation in the eyes of the normal Confucian is sin. Why should the mandarins or the orthodox, whose interests are all in keeping things as they are, whose only reverence is for what

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is past, who wish to keep China governed from the graveyard, approve or say anything in favor of Christian missionaries?

Furthermore, we must never forget the great contrast of ideals and purposes of Protestant and Catholic missionaries. The Roman Catholic, noble, self-denying, self-effacing, willing martyr as he often is, forms a community, holds his converts to the Church, but does not in any very appreciable way touch the art, literature, traditions, or ideals of the people. If his pupils are good Catholics, they may still plod on in their old ruts. But the Protestant missionary comes to reform society. He brings leaven, he makes upheaval, he influences art, literature, tradition, ideals. He gives a new view and compels change, and change for the better.

Consequently there is to-day a "young China." There are Chinese who no longer consider that the graveyard ought to rule, or that the thoughts of dead men may not be challenged. It is the pupils of the missionaries who, directly or indirectly, have had the courage to pierce the official hedge and bring even to the Emperor the truth. It is they who have told the Son of Heaven that unless he and his people awake to the truth of the Fatherhood of God and the brotherhood of man, the nation is doomed, and that the very attempt to preserve the institutions which have caused China's retrogression and decay will hasten her downfall.

In diplomacy the American leaven has been powerful in the Chinese mass. The first Minister, the Hon. Caleb Cushing, a man of ability, tact, and power, arrived in the frigate Brandywine. With our missionaries as secretaries and interpreters, he concluded the treaty of Wanghia, July 3, 1844, which was so clear and detailed that until 1860 it was the leading authority in settling disputes between the Chinese Government and foreigners. William B. Reed came to China in the Minnesota, but refused to make the *ko-tow*, or nine protestations, and left the country. The first instance in which the name and title of a foreign functionary were respectfully mentioned was when the American Minister John E. Ward was reported, in the Peking "Gazette," in July, 1869, to have come to the imperial capital. He, too, refused to *ko-tow*; but the result of the diplomacy of 1858, which dragged the bat-like mandarins out of their stupid ignorance and childish desires for isolation, was the toleration of Christianity, diplomatic residence in Peking, and freedom to travel through the country. Through these three avenues of welfare and progress, heretofore closed, as S. Wells Williams says, China has already "made more real advances than ever before in her history."

Peking once accessible, our country has had a line of able representatives, led by Anson Burlingame. In 1868 he came to America and Europe with the Chinese Embassy. Despite the tart criticisms of men too eager to make money, Burlingame did good, and China's first attempt to show friendliness was a sincere one. Then American influence in China was at the flood-tide, for a new order of things was beginning and friendly advice was welcomed. These were the days when we were begging the Chinese to come over and help us in developing our country. We had not begun yet to violate our own treaties, eat our own words, and kick out the guests we had once invited. Not having any definite foreign policy, Republican or Democratic, inspired now by scholars and again by the sand-lot orators, the outrageous treaty of 1894, the eternal disgrace of the American Nation, was negotiated, and American prestige fell. Nevertheless it rose again under James Ross Brown, the versatile engineer; Mr. Low, the all-round high-average Governor of California; the writer and scholar Avery, the practical and thoroughly trained and experienced Seward (nephew of America's great expansionist), the university president Angell, the well-informed journalist John Russell Young, and, last, though farthest from the least, Denby, who actually served three terms, to the honor of our Government. When the war-storm of 1894 broke out, he had the profound confidence both of China and Japan.

Some day we shall see the folly of sending out to Oriental nations raw diplomatists ignorant of the language and people among whom they live. Excellent, however, as has been the line of diplomatists of the United States in Peking, how, with such secretaries, scholars, men of affairs, masters of the Chinese language, and missionaries as S. Wells Williams, W. A. P. Martin, and Chester Holcombe in Peking, could it have been hard for even an average man to be anything else than a pretty good envoy? The fruitful visit of General Grant—"the typical American citizen"—and the labors of the Hon. John W. Foster in China in 1895, though unofficial, belong to this fair page of American influence in the Far East.

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It was an American, General Ward, who first revealed to the world the military possibilities of the Chinese people. It had come to be almost a settled maxim with Europeans, down to the year 1860, that the Chinese had no military capacity whatever, that they were not only timid and cowardly, but could not be organized for war. The fact that a little army of Anglo-French allies had penetrated to the capital and destroyed the Imperial summer palace seemed to demonstrate that neither Tartar nor Chinaman could be called a soldier, in the Western sense of the word. Then it was that General Frederick G. Ward, of Salem, Mass., in the time of the great Tai-ping rebellion, drilled a company of ordinary natives until they became invincible heroes. After Ward's death, "Chinese" Gordon, whose murder at Khartoum has just been avenged by Kitchener, commanded this Ever-Conquering Legion and enlarged it, winning his great fame, putting down the rebellion that had caused the death of millions of Chinamen, with incredible devastation of land and cities. Thus building where an American had laid the foundation, Li Hung Chang was enabled, with German aid, to put into the field the only Chinese soldiery which could stand for an hour in presence of the Japanese army of 1874. When this one army corps was destroyed, China had to make peace, though the so-called Chino-Japanese war of 1874–'75 was in no sense a war between two countries, but only between Japan and three or four Chinese provinces.

In a word, it may be within bounds to say that the American diplomatists, missionaries, teachers, physicians, engineers, and men of science have trained up the majority of the men of "New China"—that is, the only population which can be permanently relied on for the building of a new and regenerate State.

"Fifty years of Europe" may indeed be better than a "cycle of Cathay." Still, it must be remembered that a Chinese cycle is exactly sixty years long, and the present year, 1898, is the 35th of the 76th cycle, as the first began 2637 B.C. Although Mr. Tennyson may have meant some indefinite period, yet to the student of China the words have less force than formerly, for old China is becoming new, and "through the shadow of the globe" is ever sweeping "into a younger day." Years ago Dr. S. Wells Williams wrote his faith and prophecy, or, at least, hope, that the regeneration of China would be "accomplished like the operation of leaven in meal, without shivering the vessel."

Unconscious Following of Christ[1]

By Lyman Abbott

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matthew x., 40–42.

I WISH first to interpret this text and next to apply it.

Jesus Christ had but little time to do the work which he had to do on the earth. He wished, before he left Galilee, to have the message of the Gospel delivered throughout Galilee. It was not then, as it is now, a comparatively deserted region; it was wealthy and populous. It is said that there were five cities of considerable size along thirteen miles of coast on the Galilean Sea. It was impossible that he should personally minister to all this great population; so he called the twelve disciples about him and gave them their message and their mission. He took the great cities; he sent them into the towns and villages. It was at the close of the commission which he gave them that these words were uttered. He said to them, practically: I am not able to go to all these people; but you can go in my name, you can carry my message, you can tell my Gospel, and whoever receiveth you will receive me.

This is still true. Christ is present; and though there are many to whom the intangible and invisible presence is unreal, there are many to whom he comes, as it were, in vision. Still he sends his messengers and missioners; men who have received his Gospel into their hearts, men who have had some vision of him, or got from others some vision of a vision of him; still he says to men, He that receives my messenger, my disciple, my gospeler, the one who is doing my mission, receives me.

In some respects it would have been easier

[1] Sermon preached in Plymouth Church, Brooklyn, N. Y., Sunday morning, December 4, 1898. Reported stenographically by Henry Winans, and revised by the author.

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to receive the Christ than the Twelve—the Christ whose face was now awful and now luminous, now so full of a strange light that men shrank back from him and fell to the ground, and now so full of an equally strange love that little children reached out their hands to come to him and to be embraced by him. To listen to this man, who spake as no other man spake, no wonder that crowds thronged; but it was not so easy to give attention to the crude, raw Peter or the hesitating, doubtful Thomas, or even the fiery and loud John. "To receive you," he says, "is to receive me;" and then he adds, "To receive me is to receive him that sent me." I have come, he tells us elsewhere, not of myself; I speak not my own words; I am the bearer of a divine message and a divine life.

The world could not understand God, and cannot now. He is too large, too pure Spirit (if you will), too transcending all our apprehension. How can the finite comprehend the infinite? Only can we understand so much of him as we ourselves are: his knowledge, by seeing a little way and understanding that there is an infinite knowledge running far beyond; his love, by seeing a little way and knowing that there is an infinite love far beyond. So the Infinite and the Eternal comes into life, or sends into life (I care not how you put it), one who bears the divine life in a human experience, and manifests on the earth what Dr. van Dyke has called the human life of God; and what Christ says is this: He who sees not God, but sees this human life of God; he who does not see the Infinite, but sees this finite manifestation of the Infinite; he who cannot understand a Universal Love, but can comprehend love when it manifests itself on a little sphere and in a narrow life; he to whom the sorrows of life and the troubles of life are too great a problem, and who halts at it and yet can understand the splendid self-sacrifice manifested in this one single episode in human history—he, receiving this human life, receiving this self-sacrifice, receiving this gentleness, this heroism, this courage, and bowing before it, receives God, bows before God, reverences God. If you cannot receive the Infinite, receive the finite manifestation of the Infinite. Throw open your shutters, and you take in the sun because you take in the rays that come from the sun. Open your petals, Flower, and what comes to you? The rain-drops. You receive the cloud because you receive the messengers from the cloud. To receive the missioner of Christ is to receive Christ; to receive Christ is to receive the God who manifests himself in human guise.

These missioners of Christ are of two kinds: men of thought and men of action. The men of thought are the prophets. They see the divine. They see the divine in the human; they interpret it by passionate utterance, by trope and figure; they try to show to others what they themselves have seen. Not all men are prophets; not all go up the mountain top and talk with God face to face. Only three of the disciples stand in the top of the Mount and see him transfigured before them in glory; then they come down and tell the others. But he that receives a prophet in the name of a prophet has the reward of a prophet. There is only one Shakespeare, but the pleasure which a reader gets in reading Shakespeare is the same in kind as the pleasure which Shakespeare experienced in writing the play. There is only one Beethoven, but the pleasure which the interpreter of Beethoven has in interpreting him and which the great audience has in receiving that interpretation is the same in kind as the pleasure of Beethoven in composing and creating. He that receives a musician in the name of a musician has a musician's reward. He that receives a poet in the name of a poet has a poet's reward. He that receives a prophet in the name of a prophet has a prophet's reward.

Other followers and interpreters of Christ are the men of action. They have not seen visions, and they cannot put what they have seen into words, but they are stirred to deeds, and they fulfill their life by doing, not by seeing. Sometimes they have seen also; sometimes they interpret also. A prophet may be a man of action, and the man of action may be a prophet, but it is not necessary to be both, and few men are; and he that receives a righteous man in the name of a righteous man receives a righteous man's reward. He who sees the hero and follows after him, and tries to do within his own limited sphere the heroic action which a greater hero does, has a hero's reward. There is one great monument to General Grant, but every town and village in the country has a Soldiers' Monument to the privates who followed General Grant and fought the battles, cheered by his example and inspired by their officers. This is the outward reward, the meed of praise. We all

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recognize it and we all give it, and so does God. But the higher reward was also theirs; the reward of doing brave deeds, the reward of heroic action, the reward of splendid service. This belongs to generals and major-generals, brigadier-generals and colonels; but it belongs also to the private and to the drummer-boy. He who follows the hero and does in his own sphere and place the heroic action has in the service the reward of service, and has in the grateful recognition of the nation the reward of praise. He may not be able to do much, but he can at least give a cup of cold water; and it makes no difference whether the deed be great or little, for greatness is in the spirit in which the deed is done and not in the thing which is accomplished. The stoker who stays down in the bottom of the ship keeping the fires alive, the gunner who stands upon the deck aiming the cannon, the admiral who walks upon the bridge directing the fleet, all are serving a common end, all receive a common reward, because all possess a common patriotism and a common heroism. To receive the messenger of Christ is to receive Christ; to receive the human life of God manifested in Christ is to receive God; to receive this through the ministry of a prophet is to receive the reward of the man of visions; to receive it through the ministry of the man of action is to receive the reward of the man of heroism; and he will receive that reward and take that life and fulfill that end, though his deed be so simple a thing as the giving of a cup of cold water.

I turn next to apply this principle to our life of to-day.

There are some men to whom the divine, invisible, infinite Spirit is a reality: men whom I will call mystics; men who almost seem to need no interpreter; men who in times of absorption forget the outer world and see only the invisible and the interior; men who have known God, though they never have known Christ and never have known the Bible; men who not only have been brooded by him, but have felt the Spirit, have been inspired by him and have known the inspiration. There are persons in every church and in every Christian community to whom the life of devotion is an easy life. It is easy for them to understand the revelation; God seems to them to be always disclosing himself to them. It is easy for them to pray. They can scarcely understand how any one cannot talk with God. These men, these women, receive God directly and immediately and personally. If you can so receive him, thank God, take the revelation, utter the prayer, live the life which the great Father nourishes. But the great mass of men seem not to have such power. Whether they had it once and have lost it, whether they have it now and do not cultivate it, are metaphysical questions I do not enter into. To themselves they seem not to have it. They must have some interpreter between themselves and God. It is safe to say that this is probably true of the great majority of the men, and of a very considerable number of the women, in this congregation; they need an interpreter between God and themselves. Men have sought for such an interpreter, and when they have not found him, they have imagined him; hence idols, priests, soothsayers, and seers; hence all varied intermediaries between God and man. This need of the human race for some human interpreter of God to man, God himself has recognized, and he has put into the world the human life of God incarnate in one single human life.

Now, if you cannot find your way to God, if to you he seems afar off, if when you read the definition of Herbert Spencer, "an Infinite and Eternal Energy from which all things proceed," that means nothing to you, if when you read the definition of Matthew Arnold, "a Power not ourselves that makes for righteousness," that means nothing to you, if you want some one you can comprehend, there is given to you the Christ. God says, You shall have what you want; here is a human life put on the earth revealing God, and enabling you to comprehend him. I do not stop to discuss now what is the relation of this Christ to the Eternal Father; I do not know—others think they do; I do not care, humanly speaking; I am quite ready to leave that for the future; it is enough for me that here is one who interprets the Eternal Father. If you cannot see the Father, see him; if you cannot worship the Father, worship him; if you cannot pray to the Father, pray to him; if you cannot understand the Father, try to understand him. Paul came to Christ through belief in his divinity, and I think a great many men in the Christian Church think they cannot come to God through Christ unless they first believe in the divinity of Christ. But the twelve did not believe in the divinity of Christ before they came to him; they did not know anything about it; they knew him first as a rabbi, then as a

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prophet, then as a Messiah, and they did not come to any apprehension of what we call the divinity of Christ, certainly not to any large and adequate conception of it, until after his resurrection. Twelve came to God through the human life of Christ; one came to God through the divine life of Christ.

We may come either way. If you have been taught that Christ is divine, if the vision of his divinity flashes upon you in a miraculous light, humbly accept it. If, however, there is no such revelation, if it seems impossible that there should be a divine manhood, if you cannot understand what was the divinity of Christ, if that is mystical and strange, take the man. Here he is. Splendid teaching, splendid work, splendid life, splendid sacrifice, growing more and more splendid as the years go on; a larger and larger number following him, reverencing him, worshiping him. He that receives the human Christ receives God whether he knows it or not.

But perhaps you cannot do that. This Christ is so far away—he lived eighteen centuries ago; he lived in a different place; a great deal of his teaching seems to you impracticable. "Give to him that asketh you, and from him that borroweth turn not away"—I cannot do that; "If one smite you on the one cheek, turn the other cheek also"—I cannot do that. He went on an itinerant ministry—I cannot do that. What then? You can receive his prophet. If he is so far away, if those eighteen centuries seem like a great gulf, if his teaching seems impracticable and hard to be understood, if you cannot apply it to the common affairs of life, if he seems to belong to another life and another world, learn of the men who have something of his spirit of sacrifice, something of his vision of God, something of his conception of duty, something of his ideal of life. If you cannot receive the Christ, receive the prophet. Take the Whittier, the Faber, the Phillips Brooks; take the preaching or the poetry or the personality; accept the man as an expression of the divine. Take him wherever you can find him. Take him in orthodox circles, or take him in heterodox circles. Take Spurgeon, take Matthew Arnold, take Robertson, take Renan, take anybody, whoever he is, who makes you see something higher, nobler, better in life than the life you are now living—any man, whoever he is, who has gotten direct from God or from the teachings of Jesus Christ a better conception, a higher conception, a more inspiring conception, than that which you possess, of noble living. He is the prophet of God. Receive the prophet as a prophet. That is what Paul means when he says, Quench not the spirit, despise not prophesyings. If you have any spiritual nature in you that responds to the inaudible voice and the unseen visions, do not extinguish it, and do not despise other men who have felt, seen, known. Why should you despise such witnesses? You believe that the world goes round the sun. Can you give the astronomical evidence of the fact? You take it on the testimony of witnesses. You believe that there are some islands called the Philippines, with which we are presently going to have some vital connection. Have you ever been there or ever seen them? You take the outward fact on the outward testimony; why not take the inward fact on the inward testimony? If you never have known what it is to pray, there are men in whose words you trust and in whose inspired judgment you have confidence who do know what it is to pray.

But perhaps you cannot even hear the poet. You do not care for poetry. Browning and Tennyson and Faber and Watts, religious poetry and secular poetry, are all unmeaning to you. You are just a man of practical affairs; just a common, a prosaic man. You like sometimes to say that of yourself—I am just a practical man. Well, there is a word for you. There are men about you who are heroic; men who are honest and honorable, who are just and true, who are self-sacrificing and serviceable; men who are doing in their lives something of what Christ did in his. There is not one of us who does not know somewhere some man who seems to have in himself something worthy of reverence. When I was in Terre Haute years ago there was a man at the head of the Union Station at Indianapolis who was so kindly, so considerate, so careful, so thoughtful of others, that every man who knew him loved him and recognized him as a Christian man; and when railroad men who did not often go to church, even when they could, said to me, I do not believe in your churches, I do not believe in your ministers or in your Christianity, I said, Do you believe in Billy Jackson?—and they always did. There is not one of you who does not know a Billy Jackson; and if you cannot follow God because he is afar off, and you cannot follow the Christ because he is mystical, take the man who seems to be nobler, better, and diviner than yourself and follow

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him. He that receives a righteous man—in the name of Christ?—no, in the name of a righteous man; it is not even necessary that you should see Christ in him; it is not even necessary that you should recognize the divine in the righteous man: see the nobler, better man than yourself, and follow him, and you will be following the one whom he is following.

Felix Adler has a theology which lacks almost everything that seems to me essential to a good system of theology, and he preaches a religion which seems to me to lack a great deal that is essential to the highest and best religion; but under Felix Adler's ministration there are scores of men and women in New York who are trying unselfishly to do good to their fellow-men. Some of them are following righteous ideals, and some of them are following prophets; and whether they know it or not, whether they are Jews or Christians, whether they are believers or agnostics, they are following Christ; for whoever is doing good work in the world is doing God's work, and all God's work is good work. Do I say it makes no difference? It makes a great deal of difference. To go on trying to do righteous work just because it is righteous work, to go on doing righteous work with entire doubt as to whether the righteous work will ever come to anything or not, to go on living a righteous life without any faith in Christ as a leader or in God as a sovereign ruler, who will utilize and save my good work, and will destroy and utterly burn up my bad work—to do that seems to me very hard. I do not know that I should have conscience enough to try to follow a righteous life if I did not believe in a righteous God and a future life. It is a great deal easier to live the righteous life with faith in a righteous God and in an immortal future. But you can receive a righteous man in the name of a righteous man, and go no further, and still Christ—not I—*Christ* says to you, you shall have the righteous man's reward. You know what that is: the crown of righteousness laid up for every one that loveth his appearing. Not for every one who has already seen him appear, but for every one who longs for his appearing, loves it, and will welcome it when it comes.

But you really cannot do anything! If you could only go out and do some service; if you could only join a College Settlement; if you could only be a martyr; if you could only do some great thing! You are a mother, and your children keep you busy; you are a merchant, and your store keeps you busy; your health is not very good, and your invalidism absorbs you. "He that giveth a cup of cold water"—there is the word for you. It is not the thing done, it is the spirit of the doer; for do you not see there is only one thing in the world that is worth anything—that is character? Not what is done, but the men who do it; not the finger, but the heart that moves the finger; not the achievement, but the spirit that stirs to the achievement. Therefore, he who has the character that wants to help on the cause of righteousness, the cause of goodness, the cause of purity and truth in the world, though the only thing he can do is to give a cup of cold water—he belongs in God's great band.

There were men who fought by the side of General Grant and received his commands, day by day, from him; and there were other men who fought just as loyally who never set their eyes on him from the beginning of the campaign to the end, but they followed him. He gave his command to his major-generals, and the major-generals to the brigadier-generals, and the brigadier-generals to the colonels, and the colonels to the captains, and the captains to the sergeants, and at last the private got the order and obeyed it; and he was obeying General Grant, although he never saw General Grant. If you cannot get your order direct from the commander-in-chief, take it from the sergeant—only obey it. We march through the world, this great procession, with many banners and with many kinds of music: the shouting Methodist, the orderly Episcopalian, the serene and stable Presbyterian, the quiet and reticent Quaker, the individual sharpshooter who calls himself a Congregationalist; here they are, all of them—marching in one great procession. At the head I think I see the Christ who bears the Cross; and around him are men like him, who hear directly the word of God, and see directly the Father who has commissioned them; but he who far down the ranks still trudges on, through dust and toil and sun and suffering, following righteousness, is following Christ. You young men and you young women, aye, and you older men and women, who say, I cannot be a Christian because I do not understand God and I do not understand Christ, I do not understand prophecy and I do not understand mysticism, and religion all seems to me to be in the clouds—I am talking to you this morning,

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and I tell you that if you take the Church as your lawgiver you may have some excuse for thinking you cannot be a Christian, but if you take Christ you have none. If you cannot see God, look at Christ; if you cannot see Christ, listen to the prophet; if you cannot hear the prophet, follow the righteous man.

Hygiene for the School Boy and Girl

By Henry Dwight Chapin, M.D.

THE school-room has been aptly called the nursery of the nation. It is well to start here in any consideration of a proper hygiene for children, as so many hours must necessarily be spent in the school-house. The early years of life are, physiologically considered, the most important ones we live. At this time the human body may, with healthy surroundings, be impressed with a lasting vigor; or foul air, improper nourishment, and over-training may sow the seeds of an early degeneration. With reference to the housing of school-children, a common mistake, especially in the public schools, is the massing together of large numbers under one roof. This may at times be unavoidable in large cities, but it is never desirable. It is difficult to avoid unsanitary conditions when one or two thousand children from all sorts and conditions of homes are housed together in one building. Several comparatively small school buildings will afford better hygienic protection to a given number of children than one large building conserving the same end. One of the greatest problems of school hygiene is to secure good ventilation. It is impossible to attain a proper physical and mental culture in the presence of impure air. A glance at some of the standards of atmospheric purity may be interesting in this connection. While many deleterious substances can combine to taint the air, it has been found that, for testing purposes, only one need be considered—namely, carbonic acid gas. This substance represents one of the waste products of the body, and is thrown out by the breath. Where this gas is present beyond a certain amount, it is an indication that some kind of organic decomposition is taking place, and the results will be deleterious. A heavy, musty odor, so often detected in crowded and poorly ventilated rooms, is an evidence to the senses that there is an excess of carbonic acid gas present. If one stays long in such a room, there will follow headache, or a constricted feeling about the forehead, or a general sensation of *malaise*.

The odor above noted is not experienced by those already in the room, but is very appreciable to the newcomer from the outside. Defective ventilation is thus easily detected by the sense of smell, as well as by the effects upon those who are so unfortunate as to remain for any length of time in a poorly aired room. While the ill effects are soon dissipated with a proper renewal of fresh air, if one is too long or too constantly exposed the health may be seriously impaired. The latter is apt to be the case when children are confined day after day in badly ventilated school-rooms. It is interesting to note in this connection that a vigorous child will produce nearly twice as much carbonic acid as an adult, in proportion to the body weight. Dr. Morris states that it has been estimated by competent authority that at least forty per cent. of all fatal diseases are directly due to impure air. In the absence of more serious results, we may at least be sure that proper mental and physical activity is impossible in a poorly ventilated room. While an unpleasant odor is sufficient evidence that the air of a closed space is unfit for breathing, there is another and more accurate test for impurity. Scientists have found that a pure atmosphere has about four volumes of carbonic acid gas to ten thousand volumes of air. When carbonic acid gas collects above this proportion, the air tends to become vitiated. When the proportion of carbonic acid gas exceeds six to eight parts in ten thousand, the disagreeable and stuffy odor becomes noticeable, and the air is unfit for continuous breathing. An article of this character is not the place to explain elaborate technical or chemical tests. It is sufficient to say that sanitary experts, by applying these tests, can tell in what proportion carbonic acid gas is present in the air of any given room or locality. As the various organic and gaseous impurities fluctuate according to the amount of carbonic acid gas

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present, the test of the latter is the gauge to measure the general purity or impurity of air. It is very obvious that of all places the air of a school-room should be pure. This may be attained by allowing a proper amount of cubic air-space to each child, and by a careful system of ventilation. With reference to room-space, each child should be allowed at least from twelve to twenty square feet of floor-space and from two hundred to two hundred and fifty cubic feet of air-space, according to age and development.

These minimum requirements are frequently not fulfilled in large schools. We find, according to the rules of the New York Board of Education, in the three lower classes of the primary schools the prescribed allowance of space to each pupil is only seventy cubic feet, in the three higher grades eighty cubic feet; while in the four lower grades of the grammar classes the allowance is ninety cubic feet, and in the four higher grades one hundred cubic feet. It is obvious that, even with a generous allowance of cubic space, there must be some way in which the foul air may be removed and a fresh supply furnished, if the air of a room filled with people is to be maintained in a condition fit for respiration. This constitutes the problem for good ventilation to solve. Even a large room with a few people in it needs some ventilation if the air is to be kept pure. With reference to schools, a distinction can be made between buildings intended to house a small number of pupils, and those that serve for larger numbers. For the former, a simple method of ventilation may be sufficient. The problem is to completely change the air of a room often enough to keep it pure, without at the same time inducing drafts. A certain number of inlets and outlets must be considered essential. Not a little fresh air gets into a closed room through doors, floors, window-sashes, and even through brick walls. This is not a sufficient supply, however, if many are in the room. Reliance must then be placed upon windows. In summer the problem is an easy one. During cold weather much care may have to be exercised, but the difference in temperature between the room and the external air will aid our efforts by increasing the rate of interchange of the inside and outside air. Hence, a great deal of open space may not be necessary. By dropping one or two windows a little from the top, and, if necessary, covering the exposed place by a shade, air will filter in and out, without producing a draft. In very cold weather, by raising a window from the bottom and fitting a board in the exposed place, the space between the two window-sashes will afford ventilation. Various devices have been applied to windows to favor ventilation, such as a sort of box with a fine wire filter, that deflects the air upward. Pipes are sometimes likewise used, and wheels that are moved by a slight current of air. If possible, windows on opposite sides of a room should be used.

An open fire is an excellent ventilator, as the current of air up the chimney will very effectually draw out the foul air of a room. Closed stoves are little, if any, aid to ventilation. During recess, the air can be completely purified by opening all the windows. A little care and thought will keep the air pure in a small school, but where large numbers of children are massed together, these devices are not sufficient. The foul air cannot be removed and fresh air supplied quick enough by natural openings where one or two hundred children are collected on one floor. It is found that each child in a classroom requires about thirty cubic feet of fresh air per minute, or eighteen hundred per hour. With many children in a room, the only way in which this amount can be supplied without creating drafts is by employing air-shafts. The air is kept in motion in these shafts by heated coils, or by fans moved by machinery. Modern sanitary engineers have made a careful study of this kind of air supply for large buildings. It is thus possible to compute how much fresh air can be supplied to every individual in a room, at the same time drawing out the exhausted air at a given rate. In the alteration and construction of large school buildings, the most important point, namely, good ventilation, should always be referred to a sanitary expert.

The proper lighting of the school room is a point of very great importance. Professor Cohn, of Breslau, and others have found that there is a progressive tendency to near-sightedness in school-children, induced to a certain extent by the nature of their work, and encouraged by defective illumination. After examining the eyes of 10,060 school-children, Professor Cohn found that the near-sightedness increased from the lower to the upper classes. Thus, in the Latin schools (gymnasiums), the lower classes showed 12.5 per cent. and the highest class 55.8 per cent. of near-sightedness. Everything tending

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toward eye-strain must thus be carefully avoided. Reading or studying for several consecutive hours should not be encouraged, but periods of rest for the eyes allowed. One way of resting the eye while at close work is to occasionally change the focus by looking at some far object. The book may be held about the distance of the elbow from the eye; some writers consider sixteen inches as approximately the proper distance. If the child requires the printed page near the eye and assumes a stooping position, it is an evidence either of poor light or near-sightedness, and the case should be investigated.

A proper position of the chair and desk are important in this connection, and will be spoken of later. The print must always be clear and distinct, and the paper should have a dull, smooth finish, with thickness enough to prevent any impression from the type on the opposite side of the page. A suitable position of the body, as well as the eye, is favored by employing the vertical rather than the slanting style of handwriting, and the paper or book should be parallel with the edge of the desk. The source of light should be as far as possible above the floor; hence it is best to have the windows reach closely to the ceiling. A skylight is a very effective means of brightening a room. Desks must not be placed directly in front of windows; a side-light from as high a source as possible, so arranged as not to throw a shadow from the body and arms upon the work, is desirable. It is usually considered preferable to have the light come from the left side. Windows should not be supplied with curtains or woodwork that will obstruct the free entrance of light, especially in the upper sashes. If some part of the room requires artificial light upon dark days, care must be exercised that the children's eyes are not subjected to conflicting lights between the natural and artificial sources of light. At the same time, every corner of the room must be so plainly illuminated as to allow reading without any strain of the eyes; but in striving to accomplish this we must try to avoid conflicting or glaring lights. The color of the schoolroom wall should be of some neutral tint, preferably light gray. Even when all the conditions of proper lighting are fulfilled, the teacher must keep a watchful oversight over the children. If any pupil has eyes that become red and watery, or if complaint is made of headache or pain in the eyes after application, it is an evidence that the child's eyes are being overstrained. The work must then be lessened, and a physician consulted.

The furniture of a school-room may have an important influence upon the child's health. If the seats and desks are too high or too low, or not in proper apposition, the children will be obliged to work in constricted, uncomfortable positions. In a recent examination of one thousand children in one of our public institutions, the writer found that a little over ten per cent. of the pupils had a beginning curvature of the spine.

Rapidly growing children are prone to develop this condition, which is encouraged, and often actually produced, by faulty posture during school attendance. The seat should be of the height measured from the knee to the foot, so that, when sitting, the soles and heels of the feet may rest easily upon the floor. The desks are often too high above the seats, which favors a lateral curvature of the spine. The back of the desk should be at about the level of the elbow when the child is sitting upright. The inner border of the desk should reach about one inch over the front of the seat. This compels the child to sit up straight, and prevents the curving forward of the spine too much. The desk should not overhang the seat more than two inches, as freedom of movement may thus be impeded. Sometimes it may be sufficient to have the inner edge of the desk vertical with the front edge of the seat. The slant of the desk may be at an angle of from fifteen to twenty degrees. It is best to have the desks and seats single, and it will add to the comfort to have the front edge of the seat curved. The back may also have a slight backward curvature.

Where the children in a school come from tenement-houses, care must be exercised in the use of slates, slate-pencils, and sponges. As these agents may be responsible for the spread of disease, especially of the throat and mouth, it is often safer to depend on pads and pencils. Among this class of pupils, the books that are taken home should be covered with brown manila paper. Careful inspection of the drinking-cups must frequently be made to insure perfect cleanliness. Here, again, extra care must be enjoined when large numbers of tenement-house children are massed together in one school, owing to the prevalence of sore throats and mild diphtheria. On this account the New York Board of Health has recommended that a numbered cup, to be kept in each class-room, shall be

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issued to each pupil, and no interchange of cups to be allowed. The strictest cleanliness of floors and furniture must be the rule in every class-room. In crowded schools, the floors, stairs, hand-banisters, doors, and knobs may be washed every week with a soda solution, containing one-half pound of washing-soda to three gallons of water. This not only induces cleanliness but destroys possible disease germs.

A suitable place to hang outer wraps and coats, where they will be freely exposed to the air, should be provided in every school. These articles must not be shut in closets that are poorly ventilated, and garments of different children should be hung so as not to touch. Of course, children with any communicable disease must not be allowed to attend school. Many common conditions are more or less infectious that may not be appreciated by the laity. Thus, sore eyes, granular lids, ringworm, and all kinds of sore throat may spread through a school by one pupil infecting another. No child that has not been vaccinated should be allowed to attend school. Any child that is apparently ailing should be closely questioned by the teacher, and sent home if there is any uncertainty as to the nature of the trouble. In cases of measles, scarlet fever, and diphtheria, all pupils from the home had better be excluded from school during the course of the illness, unless the teacher can be assured that rigorous isolation and disinfection are being practiced. It is hardly necessary to say that closets should be scrupulously clean, well flushed with water, properly trapped, and well ventilated. Each closet should be inspected every few hours to see that hygienic conditions are being observed. The temperature of the school-room in winter should not be lower than 65° F., or higher than 70° F., a good average being 68° F. In order to keep track of this point, it is well to have a card placed in every room, where the temperature is to be registered at stated times during the school day. The heat may be supplied by a good hot-air furnace or by steam. Direct steam heating, with radiators in class-rooms, is not desirable. When stoves are used, they should, if possible, be supplied with fresh-air inlets. Open fires are more desirable for ventilation than for heating.

Much of ill health among school-children comes from want of proper oversight at home. In the matter of clothing and nourishment, parents are often very careless. No child should be allowed to leave for school until a nourishing breakfast has been taken and provision made for a suitable lunch or dinner. If the lunch is taken during school recess, sufficient time must be allowed to comfortably eat, and the child forbidden to play and eat at the same time. The labor of the school must not be so engrossing as to prevent two or three hours' play and exercise in the open air. In reference to the whole matter of the education of the young, physicians should be more frequently consulted. If they were oftener asked to serve on Boards of Education, many mistakes so commonly seen might not be committed.

A Desire

Oh, to have dwelt in Bethlehem,
When the star of the Lord shone bright!
To have sheltered the holy wanderers
On that blessed Christmas night;
To have kissed the tender, way-worn feet
Of the Mother undefiled,
And with reverent wonder and deep delight
To have tended the holy child!

Hush! such a glory was not for thee,
But that care may still be thine;
For are there not little ones still to aid
For the sake of the child divine?
Are there no wandering pilgrims now,
To thy heart and thy home to take?
And are there no mothers whose weary hearts
You can comfort for Mary's sake?

—*Adelaide A. Procter.*

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Books and Authors

Books of the Week

[Most of the books mentioned under this head were received by The Outlook during the week ending December 9. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

HISTORY

Every one who has Sir Walter Besant's delightful books, "London" and "Westminster," will be anxious to possess his new volume, *South London*. Sir Walter lingers with a feeling of strong affection about the ancient monuments and buildings still to be found on the far side of the Thames; and reconstructs with close knowledge and lively fancy the scenes of former times in that part of the great metropolis. Every novel-reader knows how pleasantly Sir Walter has made use in several of his stories of Old London ways and Old London places. This volume, like the two preceding ones, has much of the interest of those novels. The book is admirably illustrated with an etching by Francis S. Walker and many unusually good drawings by Mr. Percy Wadham. (The F. A. Stokes Company, New York.)

A large part of the history of this country has been necessarily summarized in the *Messages and Papers of the Presidents*. The ten substantial volumes in which these important state documents are published are of exceeding value for reference. They include not only the annual, special, and veto messages of the Presidents from Washington down, but also inaugural addresses, proclamations, executive orders, and, incidentally, much important secret correspondence of the State Department. This bare description is enough to show that the work is of positive and serious value to a careful student of the political history of the United States. The ten volumes were printed at the Government Printing-Office, under a Joint Resolution authorizing the compilation of the work by the Hon. James D. Richardson, and the publishing of 6,000 copies for the use of the Senate and the House. As we understand it, subsequent to the distribution of the Government copies, permission was granted for the issuing of a number of copies to be offered for sale to the general public, under private auspices. Mr. Ainsworth R. Spofford, former Librarian of Congress, is the general secretary of a "Committee on Distribution" at Washington; and from him information may be had as to the price of the work as well as to its character and contents. It does not appear, so far as we have observed, exactly what this "Committee on Distribution" is; and it seems to us that it would have been better for the publishers of the present edition to have stated the facts about the method in which it is now published more fully in their circulars, or in a preface. At present the inference might be drawn that the work was sold directly by a committee acting for the Government, which we suppose not to be the case. If it were the case, some unfavorable criticism might be made with justice on the sale by the Government of Government publications. We are sure that a plain statement of the facts as to the way in which the book comes to be offered for sale would in no respect detract from its undoubted value. Excellent portraits add to the interest of the work.

The second series of the "Half Moon" papers, which are, as readers of The Outlook will recall, studies of *Historic New York*, edited by Mrs. Goodwin, Miss Royce, Miss Putnam, and Miss Brownell, contains monographs on "Slavery in New York," "Tammany Hall," "Bowling Green," "Old Taverns and Posting Inns," "The Doctor in Old New York," "Early Schools and Schoolmasters of New Amsterdam," and other kindred themes; and among the contributors are Talcott Williams, Mr. Spencer Trask, Dr. F. H. Bosworth, and Harrington Putnam. These monographs have been carefully prepared, they are very beautifully printed, and they are of value as contributions to the knowledge of the metropolis. The historic sense in New York needs development; and this series of papers ought to aid materially in that process. One of the most important agencies for the development of that community-spirit which New York has so conspicuously lacked is a strong historical sense—a sense of historic values as they exist in the streets and localities with which we are familiar. This series promises, therefore, to aid in the enrichment of our municipal life. The publishers deserve commendation for the admirable and tasteful form in which they are issuing these volumes. (G. P. Putnam's Sons, New York.)

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NOVELS AND TALES

Mr. Julian Ralph has few superiors as a describer of that which he has seen. His short stories have had the same merit found in his descriptive articles; that is, they have presented types of character and social traits with which he had made himself familiar. Now, however, in his novel *An Angel in a Web*, he chooses to mingle the purely imaginative and supernatural with the real, and the experiment is not, to our taste, a success. Du Maurier could do this sort of thing (although "The Martian" showed that he could not always reach the height of "Peter Ibbetson"), but Mr. Ralph's talent lies in another direction. (Harper & Brothers, New York.)

The New God is a translation from the German of Richard Voss. It is a tale of the days immediately following the crucifixion of Christ, and deals particularly with the later life of Pilate. Dramatic intensity is not lacking. (Harper & Brothers, New York.)

Rembrandt: A Romance of Holland, by Walter C. Larned, has a high standard of idealism and shows refinement of thought. As a novel it is too diffuse in the dialogue and occasionally a little high-flown, while the semblance of antique diction sometimes bores the reader. Excellent reproductions of Rembrandt pictures illustrate the story. (Charles Scribner's Sons, New York.)

Doomsday, by Crabtree Hemenway, is a strange, overwrought tragedy of island life, in which figure a half-crazed prophet of the coming of doom, some deluded and frightened fisher-folk, a drunken and brutal husband and his sorrow-worn wife. The author has some imaginative power, but his story is too continuously painful. (Copeland & Day, Boston.)

It is distinctly comical to find an earnestly hortatory novel from Mr. Rider Haggard's pen—although he did once write a decidedly comminatory novel in denunciation of the ill-treatment of authors by wicked publishers. This time, in *Dr. Herne*, his voice is lifted against the anti-vaccinationists, his villain being a leader in the movement, who in the end basely vaccinates himself to save his life. But in a small-type foot-note Mr. Haggard magnanimously grants that there are *some* conscientious anti-vaccinationists. We commend to him Mr. Alfred Russel Wallace's recent book on "The Wonderful Century," in which the great scientist, who, like Mr. Haggard, is rather lacking in humor, takes a large part of his space to show that the century is *not* wonderful on account of the discovery of vaccination, as he believes that to be a delusion. (Longmans, Green & Co., New York.)

Five books come from the press of Drexel Biddle (Philadelphia). *The Laurel Walk*, a ghost story, by Mrs. Molesworth, has the usual background of English country life. A love-entanglement adds to the interest, but it is an unobtrusive love-story that lays the ghost. *Paving the Way*, by Simpson Newland, is "a romance of the Australian bush." Mr. Newland, an Englishman, has been Treasurer of South Australia, and a resident of that land for many years. The book is a romance, not a recital of adventure. *The Woodly Lane Ghost*, and other stories by Madeline Vinton Dahlgren, is a collection of twenty-four short stories, grave and gay, and at least one, "How Not to Propose," humorous. *Word for Word and Letter for Letter* is called by the author "a biographical romance." The story is extravagant and uninteresting; the superprominence of the ego may be responsible. *A Prince of the Blood*, by Julius A. Lewis, illustrated by C. W. Snyder, is a story of an attempt to find the heir of Charles Stuart in New York. Kidnapping, attempted murder, and all the accessories of an attempt to right the wrongs and return to England the heir to its throne are present.

TRAVEL AND EXPLORATION

Few novels of adventure can compare in fascination with Sir George Robertson's *Chitrál: The Story of a Minor Siege*. In Great Britain's small wars of the last half-century there have been no more inspiring and brilliant acts of daring, heroism, and endurance than those in the Chitrál campaign, shared in alike by the English and Scotch soldiers and by their native allies. This record of plain attested fact reads like a romance, and stirs the blood constantly. One learns from it what frontier war means, and how the maintenance of empire rests in the end on individual courage. The author tells this stirring story with literary force and in clear narrative. (Charles Scribner's Sons, New York.)

Camping and Tramping in Malaya is an illustrated record of the journeys and adventures of Mr. Ambrose B. Rathmore in the western part of the Malay Peninsula. The author has been engaged in pioneering and exploring in Malaya for about fifteen years,

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and has traversed wide regions of country absolutely unknown to Europeans. His comments on the Malay character have special interest to Americans in view of the large number of Malays in the Philippines. The book is a carefully written record of close observation. (The Macmillan Company, New York.)

Charles Scribner's Sons (New York) issue the second series of Mr. James A. Symonds's *Sketches and Studies in Italy and Greece*, being, as readers of The Outlook will remember, a reprint, with a new and more logical arrangement, of some of Mr. Symonds's most interesting papers.

RELIGION AND PHILOSOPHY

The Bible Dictionaries that embalmed the best scholarship of the last generation are passing over with their editors to join the majority, and we greet from time to time their successors enriched with the latest discoveries. An excellent specimen of a one-volume work of this kind is the *Dictionary of the Bible*, by Professor J. D. Davis, of Princeton. It is specially rich in maps and plans, many of them new and original, and is amply illustrated. In points of Biblical criticism it bears the Princeton watermark of resistance to the uttermost against any concession to views in conflict with traditional belief, but it states the views it controverts with an apparent fairness. (Presbyterian Board of Publication, Philadelphia.)

That Mr. Herbert Spencer has been able, under the adverse condition of his health, to complete the first volume of the final edition of his *Principles of Biology* is most gratifying to the sympathetic watchers of his protracted and strenuous toil. The lapse of thirty-two years has required numerous additions to the work we are familiar with—whole chapters, as well as chapter sections, among which we have Mr. Spencer's latest word of comment on "Recent Criticisms and Hypotheses." Minor changes in the process of revision have been numerous, and many of those have been made by the aid of scientific friends named in the Preface. In the new chapter on "The Dynamic Element in Life" Mr. Spencer frankly confesses the great secret of biology. "We are obliged to confess that life in its essence cannot be conceived in physico-chemical terms." The required principle of activity cannot be represented either as an independent vital principle, or as inherent in living matter. "Our explanations bring us face to face with the inexplicable. The Ultimate Reality . . . transcends conception." We regret that right here Mr. Spencer can go no further, through antipathy to the conception of GOD. (D. Appleton & Co., New York.)

In following up his recent collection of brief addresses, entitled "Mornings in the College Chapel," with another, entitled *Afternoons in the College Chapel*, Professor Peabody, of Harvard, has conferred a benefit on a circle of interested listeners far wider than the College grounds. The Thursday afternoon Vesper Service at Harvard has a sort of historic flavor to those who recall what an institution the Thursday lecture was in the Boston of colonial times, though the ten-minute limit of the address is an immense departure from the historic pattern. Probably as much or more truth may be effectively conveyed in the briefer form. The address upon "Gideon and the Angel" is a model for the effective illustration of universal experience by the naïve supernaturalism of the Old Testament. The address on "The Greater Puritanism" is to be commended to any who imagine that there is religious degeneracy at Harvard. Professor Peabody holds that "toleration is not compromise; it is insight. . . . Liberality in religion is waiting, not for men to believe less, but for men to believe more." (Houghton, Mifflin & Co, Boston.)

The *motif* of the little book by Dr. Jefferson, of the Broadway Tabernacle Church in this city, entitled *Quiet Talks with Earnest People in My Study*, is in the conviction that laymen and ministers would co-operate more effectively could there be a more appreciative understanding between them, particularly of the minister by the layman. For this the author, saying that he was a layman himself for ten years and "has never recovered from it," and still thinks laymen the best people on earth, sets himself to talk with imaginary visitors to his study about the other class of people he knows well—viz., the ministers. All the sore spots, weak spots, and dark spots are touched in a succession of brief conversations in a plain but pithy, bright, and breezy way, which lights up the whole situation with a large and genial good sense. The book deserves wide reading in all the denominations, but particularly by "the Lord's foolish people." (T. Y. Crowell & Co., New York.)

Theologia Pectoris, by Dr. James Muscutt

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Hodgson, of Edinburgh, Principal of the Theological Hall of the Congregational Churches of Scotland, presents the outlines of religious faith and doctrine as founded on intuition and experience. In clear distinction from the objective method of dogmatic theology, and discarding its appeal to external authority, the author bases his argument for the chief ideas and affirmations of Christian doctrine on the subjective grounds given in the essential principles of human nature. The question as to the ultimate seat of religious authority, which has recently assumed such importance, as in Dr. Briggs's "case," is thus unhesitatingly settled by Dr. Hodgson: "The final appeal in all moral, spiritual, and religious matters is to our personal intuitive perception and appreciation of the true and right, the good and the divine." On this basis, of course, the number of open questions is enlarged, and it is well; for many such can be settled only by the slow process of human development. Dr. Hodgson's volume seems well adapted as a manual for the student of theology, whether professional or not. (Charles Scribner's Sons, New York.)

The Wondrous Cross and Other Sermons, by David James Burrell, D.D., is marked by the spiritual earnestness and rhetorical power which give attractiveness to the pulpit of the "Marble Church" in this city, but is marred by regrettable blemishes. The time is past when a preacher can retain the respect of scholars in treating the legend of the confusion of tongues at Babel as authentic history, or can carry the moral sense of the community in averring (as some creeds do, on the basis of Acts iv., 12, as interpreted) that men ignorant of the Christian religion cannot be saved by sincerely walking in the best light they have. We have to admit that our copy of the Bible does not contain the passage mentioned by Dr. Burrell (p. 6), in which "the three Persons [of the Trinity] are represented as in solemn conference respecting the deliverance of our sin-stricken race." (W. B. Ketcham, New York.)

President Warfield, of Lafayette College, has made a little volume of selections from the addresses given to students on Sunday afternoons, entitled *At the Evening Hour*. These "simple talks on spiritual subjects" draw their lessons from history and biography, from experience and the Scriptures, and blend their simplicity with the strength of profound religious conviction. (The Westminster Press, Philadelphia.) From the same publishers we have the story of Kamil Abdul Messiah, a young Mohammedan student in Syria, who became a convert to Christianity, and was poisoned off, as suspected, after two years of apostolic labor among Moslems. Dr. Jessup, the veteran missionary to Syria, who describes him as "one of nature's noblemen," has made a valuable contribution to the current literature of missions in a loving sketch of his career, entitled *Kamil*.

A special interest attaches to the *University Sermons* of the late Principal John Caird, of the University of Glasgow, as a memorial of a prince of the Scottish pulpit. Many of the themes in the series of nineteen strike a thoughtful mind by their announcement as attractively as the church-going bell. The characteristic of Dr. Caird's discourse is a Doric simplicity and strength. It is seldom, if ever, lighted up by the play of fancy. Of literary ornament there is none; of quotation from the great writers, little or none; of anecdote, none. But there is an addiction to great subjects, a luminous presentation of truth in its ethical and religious rather than theological aspects, a glow of sober and restrained feeling, a directness of personal address. Granting a certain personal element in their delivery, one can believe the report that Caird's sermons "impressed the most cultured, the most cynical." Academic rather than popular, they are noble specimens of their type, yet bear the stamp, so far as literary form is concerned, of the past rather than of the present generation. (The Macmillan Company, New York.)

Voices of Hope and Other Messages from the Hills, by Mr. Horatio W. Dresser, whose book on "The Power of Silence" evinced that he had a message worth hearing, is "a Series of Essays on the Problems of Life, Optimism, and the Christ." Mr. Dresser calls from "the hills" to those who are struggling up. His book is written out of his own experience and consciousness, and can hardly be understood by those who have not gone some way on his road. As an idealist and a mystic, his thought rests on the metaphysical basis acutely reasoned out in Professor Royce's "Conception of God," viz., that each finite individual is a unique constituent of the Divine Life, or, as Meister Eckhart expressed it, "Were I not, God himself could not be." But with the freest speculation he blends practical wisdom. It is not by thinking but by action that we solve life's problem, and only the richest experience

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can yield the truest theory. Hence the supreme value of the Christ-ideal as "a life, a world of deeds." Mr. Dresser has phrased some sentences perhaps more audaciously than his exact thought, but the general lesson of his book may be put in Tennyson's lines:

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

(George E. Ellis, Boston.)

BIOGRAPHY

The Life of Henry Bradley Plant, by G. Hutchinson Smyth, D.D., is a well-written biography of the founder and President of the "Plant System" of railroads and steamships, and also of the Southern Express Company, which he organized in 1861. Mr. Plant, who now resides in New York, was born in Branford, Conn., in 1819. It is interesting to know that his interest in the development of Florida originated in the invalidism of his first wife, for whose relief he first visited the State in 1853. (G. P. Putnam's Sons, New York.)

Mr. John Kendrick Bangs has favored his readers with some very characteristic impressions of certain contemporary men of letters and others in a volume entitled *Peeps at People*, beginning with Mr. Hall Caine, touching lightly upon the Emperor William, the present Poet Laureate, commenting on Mr. Kipling, and ending with General Weyler. It is hardly necessary to say that these comments have not taken the form of academic criticism; nor do they follow the conventional lines of biographical study. They are characterizations somewhat assisted in their development by certain traits of the persons described, but owing their interest mainly to the genius of the interpreter. (Harper & Brothers, New York.)

The latest contribution to that admirable series, "The Heroes of the Nations," is devoted to *Saladin and the Fall of the Kingdom of Jerusalem*, by Mr. Stanley Lane-Poole. It was inevitable that Saladin, who is the representative Saracen foe of the great Crusaders, and who was in many ways a typical Oriental personage, should find his place with all the other heroes whose lives are told in this compendious and well-written series. Entirely apart from the introduction which Walter Scott's "Talisman" gave in countless homes to this brave and resourceful leader, the tradition of his courage, courtesy, and the reality of his power has invested his name in the Western mind with certain romantic associations. If we mistake not, this is the first biography of Saladin which has appeared in English; and the adversary of Richard Cœur de Lion now stands clearly defined before English readers in adequate biographical study for the first time. The volume, like its predecessors, is intelligently illustrated. (G. P. Putnam's Sons, New York.)

The Emperor of Germany at Home, by Maurice Leudet, translated by Virginia Taylour, is a Frenchman's version of Oscar Klaussman's loyal but too reverent account of the minutiæ of the life of his sovereign. M. Leudet is able to look at the German Emperor's elaborate equipage and retinue from something like the standpoint which an American observer must maintain. His book is in no sense hostile to the German Emperor except as the Emperor stands for retaining, at whatever cost, the conquered French provinces; but the glimpses he gives of the Emperor's unending wardrobe, and the long line of functionaries in charge of the Emperor's stables, and the oppressive seriousness with which the Emperor regards the least detail regarding his own person, are calculated to amuse as well as instruct American readers. (Hutchinson & Co., London.)

ART AND ARCHITECTURE

In the studies which have produced his *History of Modern Italian Art*, Mr. Ashton Rollins Willard confesses that he has materially changed the view with which he began, viz., "that modern Italian art was degenerate, far removed in its standards and in its results from the art of the best period." The career he narrates of one such artist as Vincenzo Vela, author of the famous statue at Versailles, "Napoleon at St. Helena," a replica of which is in the Corcoran Gallery at Washington, is sufficient to dispel such an illusion. Twenty years before the date of this great work, Vela had modeled, in 1847, the standing figure of the gladiator Spartacus, by which he first achieved fame. The influence of this exceptional artist on younger men Mr. Willard declares very great. The personal inquiry and research expended on the book, for which little literary material was available, give it peculiar value as an original work, in preparing which the author has enjoyed the assistance of some distinguished Italian patrons of art. The twenty-nine full-page illustrations of the modern masterpieces of sculpture, painting, and architecture are ad-

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mirably executed. (Longmans, Green & Co., New York.)

An illustrated volume of essays on architectural history by Mr. William P. P. Longfellow, entitled *The Column and the Arch*, is distinguished for its clear perception of principles and cultivated judgment in their application. The constructive idea of the book is to trace the continuity of the successive phases of European architecture, and the evolution of the two leading features of its forms, the classic order and the arch. Outside of this evolution stand the Byzantine and Gothic styles, and these, accordingly, do not fall within the author's scope. Rome he regards as "the one architectually harmonious city in the world," and the one new thing done there was the addition of the transept—not, however, of the comparatively modern cruciform type, but in the form of a T, an innovation required by the multiplication of the clergy. Mr. Longfellow has made his book attractive to non-specialist readers, and its influence in elevating popular ideals will not be insignificant. (Charles Scribner's Sons, New York.)

In his preface, Mr. W. G. Gulland, the author of *Chinese Porcelain*, says, "The aim of this little work is simply to try and place at the service of amateurs a handbook . . . explaining the technical terms and giving other information likely to be useful or interesting in connection with the subject, in as simple a way as possible." The "little work" embraces two hundred and seventy pages, and four hundred and eighty-five beautiful illustrations of characteristic examples found in museums and private collections. Almost every phase of Chinese life—the home, costume, religion, history, mythology, etc.—has been portrayed on their porcelains, from very early times to the present day. Every piece seems to have a signification, a story, a theme. Aside from the value of the work as a handbook, much interest is added by the text explaining these various phases, and referring by number to each illustration. The very complete table of contents, the list of authorities, the glossary of terms, the chronological table, the history of manufacture, and the pages of potter's marks, complete a valuable and interesting book of reference. "The more we understand our china, the better we shall like it and value it." (Charles Scribner's Sons, New York.)

Miss Lillian F. Field's *Introduction to the Study of the Renaissance* is a very compact treatment of a very broad and difficult subject, with a note of modesty in the preface which the most critical reader can hardly disregard. The volume presents a general outline of the Renaissance movement in the different countries and in the different arts, filling in the background by a description of conditions in the Middle Ages, of the reaction from those conditions, and of the revival of learning with which the Renaissance may be said to begin. The book does not pretend to be the result of original research; but it is based on a large and thorough literature covering the whole subject. One is surprised to find no mention of Burckholt among the authors consulted, but probably that omission was an oversight. The volume is written in a clear and interesting style, with occasionally a generalization so broad that the reader stops to question it. It presents so wide a survey and one so inclusive that it will serve the exact purpose which the writer had in view; and the interest which the reading of it is likely to excite in the minds of those who are not familiar with the Renaissance will hardly fail to lead them to the sources from which Miss Field has drawn her information—a result which would be, probably, the most satisfactory reward of her work. (Charles Scribner's Sons, New York.)

ESSAYS

The Macmillan Company (New York) have published in small and very attractively made volumes *Macaulay's Essays on Milton and Addison*, edited and annotated by Charles Wallace French, of the Hyde Park High School of Chicago. These essays form a part of the course prescribed by the Joint Committee on English Requirements for Admission to College; and in these volumes they are presented to the student in the most attractive form, with all the material needed in the way of notes and introductions.

Readers of The Outlook have not forgotten Mr. Kenneth Grahame's "Golden Age," a volume of studies of childhood full of humor and sentiment and pervaded by the spontaneous and overflowing vitality of boyhood and girlhood. That book prepared the way for *Dream Days*, a volume of brief papers, eight in all, of kindred quality, insight, and freshness. In these charming papers original sin manifests itself in its most agreeable and useful fashion in the exuberance, the vitality, the overflowing joyousness, which belong to youth and health. If high spirits

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are a sin, and the inventiveness of an imaginative child an offense against the good order of the world, these papers deserve to be put on an *index expurgatorius;* but if these are the qualities which keep men young and make life interesting, this dainty volume deserves the widest reading. It is full of refreshment. (John Lane, New York.)

EDUCATION

Among American readers at least, Rugby is the best known of the English public schools, because Dr. Arnold was its head master and because Thomas Hughes wrote his famous story. Mr. W. H. D. Rouse has now given us *A History of Rugby School* in a substantial volume of nearly four hundred pages, based on a study of the earlier documentary history of the college and on all the evidence upon which the historian could lay his hand. From the days of the founder, toward the end of the sixteenth century, to the condition and character of the present school, the development of this famous seat of learning is carefully followed and recorded. The volume will be found to be not only a history of this particular school, but a very valuable account of the English school system, its methods, its ideals of education, its form of government, its discipline, and the interesting traditions which have grown up about it. (Charles Scribner's Sons, New York.)

BOOKS FOR YOUNG PEOPLE

Let no one be deluded by the title of *Paleface and Redskin* into imagining that Mr. F. Anstey's volume of stories for boys and girls is sensationally hair-raising. His Indians are all imaginary, and are of the hair-raising kind only as they appear on the book's cover. In fact, the author of "Vice Versa" has a rare knack of slyly inserting a good hint on greediness, cowardice, or priggishness in a most enticingly humorous way, and his invention is of the best. Better short stories for young folks are not often met. (D. Appleton & Co., New York.)

Courage, True Hearts, tells the adventures of three boys who sailed in search of fortune both to Greenland's icy mountains and Afric's sunny strand. Dr. Gordon Stables is almost the only rival of Mr. Henty in the English school-boy's affection. No doubt he has a large following here. (Charles Scribner's Sons, New York.)

Will Allen Dromgoole tells a wholesome story of the temptation and the perseverance in honest, manly ways of *A Moonshiner's Son* in the Southern mountains. The first half of the story is capital; in the last the moral lesson is thrust at the reader a little too frequently. (Penn Publishing Company, Philadelphia.)

James Otis is the author, and editor as well, of the Young Patriot Series, published by A. L. Burt (New York). These eight books have for their subject incidents that helped to make the victories of the Revolution. *With Warren at Bunker Hill* is based on the escape of Ben Scarlet from Boston; *A Tory Plot* on the conspiracy to kill Washington, by Tryn and Mayn Matthews; *A Traitor's Escape* on the attempted rescue of Benedict Arnold; *The Capture of the Laughing Mary* continues the story of the plot against the life of Washington; *Corporal Lige's Recruit* is a story of Crown Point and Ticonderoga; *A Cruise with Paul Jones* is a title that tells its own story; *Morgan, the Jersey Spy*, is the story of the siege of Yorktown; *Sarah Dillard's Ride* is the story of the Carolinas in 1780.

Many a man, tired and worn with business cares and responsibilities, would renew his youth if he would read *Johnnie*, by E. O. Laughlin. (The Bowen-Merrill Company, Indianapolis.) It introduces Johnnie on the day he first went to school. It is just the simple unfolding of Johnnie's life through each period until he holds a second Johnnie in his arms, the most wonderful baby the world has ever known. The freshness, the simplicity, of this homely tale will refresh the spirit of the man who looks back with tender longing, especially at this season, to the early days *at home*.

It is hard to classify *The Little Lady, Some Other People, and Myself*, by Tom Hall. It is a collection of chapters some of which deserve the title of essays, while others are scraps, effusions with wit and wisdom, fun and frolic, sarcasm and seriousness, so attractively commingled as to lose one characteristic in the other. (E. R. Herrick & Co., New York.)

A Little Turning Aside, by Barbara Yechten, is the story of a girl who pushes every obligation out of her life in order to study in New York. She becomes a student at the Art League, loses her eyesight, regains it, and her moral eyesight at the same time. She and the physician who treated her marry. (George W. Jacobs & Co., Philadelphia.) The same house publish *A Life of Christ for the*

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Young, An Obstinate Maid, and *Every-Day Honor*. The first, by George Ludington Weed, is one of the many attempts made to tell the story of Christ to little children better than it is told in the New Testament. This has never been done, never can be done. The story of that life is so simply and directly told there that the proof of the divinity of the story rests on its matchlessness. "Every-Day Honor," by Fannie E. Newberry, is a novel written for the "young person" who insists on a love-story in every book or refuses to read it. The story is without a tragedy; there is no interruption to the love episodes—for there are several. *Thy Friend Dorothy* is the story of a little Quaker girl and her mother, who escape from England, where they were persecuted, to Pennsylvania. "An Obstinate Maid," by Mary E. Ireland, is a commonplace story of a young German girl who is vastly improved in mind and manners by being sent to a *pension*. The story might have been written of an American girl in a boarding-school but for the prefixes to the names.

MISCELLANEOUS

Catering for a family of two is always difficult, and for that reason a book of receipts bearing the distinctive title *Catering for Two* will be welcomed by many young housekeepers. The cook-books give quantities for large families; it is difficult to reduce the receipts and keep the right proportions even when the mistress is the cook, doubly difficult if not impossible when the cook reads indifferently and has no knowledge of fractions. The author of "Catering for Two," Alice L. James (G. P. Putnam's Sons, New York), presents this book as a result of sixteen years' experience. The menus are elaborate for a family compelled to consider the number in family, but are well selected. Like the receipts of the usual cook-book, they may be reduced.

Mount Holyoke Days in War Time, by Anna Stevens Reed, gives its background and characters by the title. Judging by the note that precedes the "contents," the author loves the Holyoke of the other days, and her story is intended to depict the life at that seat of learning for women before the march of improvements made the Holyoke of to-day. The story covers the entire period of a student's life from entrance to graduation during the period of the Civil War, and closes with a general exchange of soldiers and graduates. (Pilgrim Press, Boston.)

Books Received

For the week ending December 16

D. APPLETON & CO., NEW YORK

Hale, Edward Everett. Historic Boston. (Appletons' Home Reading Books.)

Potter, Edward Tuckerman. Bible Stories in Bible Language. Introduction by the Rt. Rev. Henry C. Potter, D.D. $1.

Sanderson, Edgar, M.A. History of the World from the Earliest Historical Time to the Year 1898.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Morgan, T. J., D.D. The Negro in America.

DOUBLEDAY & M'CLURE CO., NEW YORK

Church Sociables and Entertainments. (Ladies' Home Journal Religious Library.) 50 cts.

Davis, Richard Harding. The Cuban and Porto Rican Campaigns. $1.50.

The Life and Teachings of Jesus Christ. With an Introduction by the Very Rev. Frederick M. Farrar, D.D. $1.

Holland, Rev. W. J., D.D. The Butterfly Book. $3.

FUNK & WAGNALLS CO., NEW YORK

Pierson, Arthur T. In Christ Jesus. 60 cts. Catharine of Siena. 50 cts.

GINN & CO., BOSTON

Collins, Williams, Poems of. Edited by Walter C. Bronson. (Athenæum Press Series.)

Gibbon, Edward, Memoirs of the Life and Writings of. Edited by Oliver Farrar Emerson. (Athenæum Press Series.) $1.20.

Cooper, J. Fenimore. The Last of the Mohicans. Edited by John B. Dunbar.

Goethe's Egmont. Edited by Max Winkler.

HARPER & BROS., NEW YORK

Von Bismarck, Prince Otto. Bismarck, the Man and the Statesman. 2 Vols. $7.50.

D. C. HEATH & CO., BOSTON

Bass, Florence. The Beginner's Reader. 25 cts.

E. R. HERRICK & CO., NEW YORK

Hall, Tom. The Little Lady, Some Other People, and Myself. $1.25.

Ervin, Mabel Clare. As Told by the Typewriter Girl. $1.25.

LAMSON, WOLFFE & CO., BOSTON

White, Eugene R. Songs of Good Fighting. $1.

Woodbridge, Elisabeth. The Drama. $1.50.

THE MACMILLAN CO., NEW YORK

H. B. and B. T. B. The Modern Traveler. $1.

Hohler, Mrs. Edwin. For Peggy's Sake. $1.

Tennyson, Alfred. The Princess. Edited with Notes and Introduction by Wilson Farrand. 25 cts.

Siebert, Wilbur H. The Underground Railroad from Slavery to Freedom. With an Introduction by Albert Bushnell Hart.

F. TENNYSON NEELY, NEW YORK

Halsey, Helen Norwood. The Child Witness.

THE OPEN COURT PUBLISHING CO., CHICAGO

Powell, J. W. Truth and Error. $1.75.

THE PRANG EDUCATIONAL CO., BOSTON

Perry, Walter Scott. Egypt: The Land of the Temple Buildings. $1.50.

Turner, Ross. Art for the Eye.

Emery, M. S. How to Enjoy Pictures. $1.50.

JAMES A. O'CONNOR, NEW YORK

The Converted Catholic. Edited by Father O'Connor. Vol. XV. January to December, 1898.

G. P. PUTNAM'S SONS, NEW YORK

Hamersley, J. Hooker. The Seven Voices. $1.75.

Bierce, Ambrose. Fantastic Fables. $1.

Cates, Ellen M. H. On Christmas Day. 50 cts.

Miller, Henry A. Money and Bimetallism. $1.25.

Drummond, William Henry. Phil-o-rum's Canoe and Madeleine Vercheres. 75 cts.

GEORGE H. RICHMOND & SON, NEW YORK

D'Annunzio, Gabriel. The Child of Pleasure. Translated by Georgina Harding. $1.50.

BENJAMIN H. SANBORN & CO., BOSTON

Chandler, Rev. Edward Herrick. The History of the Wellesley Congregational Church, 1798-1898.

CHARLES SCRIBNER'S SONS, NEW YORK

Spears, John R. Our Navy in the War with Spain. $1.50.

Dickens, Charles. The Uncommercial Traveller. Introduction and Notes by Andrew Lang. $1.50. (Gadshill Edition.)

Talbot, Eugene S., M.D. Degeneracy. $1.50.

The Critical Review of Theological and Philosophical Literature. Edited by Professor S. D. F. Salmond, D.D. Vols. VII. and VIII., each $2.

Hale, Edward Everett. The Man Without a Country, and Other Stories.

THOMAS WHITTAKER, NEW YORK

Huntington, William Reed. Psyche: A Study of the Soul. 25 cts.

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The Religious World

A Russian Bishop in New York

The Bishop of the Russian Church in America arrived in New York on December 12. He has a larger diocese, perhaps, than any other Bishop in the world, since, while he is nominally Bishop of the Aleutian Islands and Alaska, he is also the head of the Russian Church in all North America. Of course the adherents of the Church over which Bishop Tikhon presides are not many, and a large part of his time must be occupied in traveling. His unofficial name is Vasily Bellarin. He adopted his present name when he was made Bishop of Liublin in Poland. An account of his life says: "He was born in 1865, and is one of the youngest ecclesiastics of his dignity in the Russian Church. He was graduated from the St. Petersburg Theological Academy in 1888, and immediately became an instructor, becoming well known in Russia for his scholastic attainments. It was only recently that he was elevated to the Bishopric of Liublin, becoming at the same time vicar of Kholoma, the Polish diocese. The new diocese to which he has been appointed by the Czar—the head of the Russian Church—includes about thirty parishes, with the same number of churches and nearly seventy chapels."

The New Secretary of the Bible Society

Changes in institutions sometimes seem to come very swiftly, when, indeed, they have been long in coming. For many years the Rev. Drs. A. S Hunt and Alexander McLean had served as Secretaries of the American Bible Society. Almost together they laid down their work and entered upon their reward. Only Dr. Gilman remains of the triumvirate whose leadership in that Society has been so long and so successful. Already new men have taken the places of the old, and the work goes on as before. The Rev. John Fox, D.D., of Brooklyn, was some time ago chosen to succeed Dr. McLean, and now a successor to Dr. Hunt has been found in the Rev. William Ingraham Haven, D.D., of Brookline, Mass. Like his predecessor, Dr. Haven is a Methodist. He is a graduate of Wesleyan University and a son of the late Gilbert Haven, Bishop of the Methodist Episcopal Church. No better selection could have been made. Dr. Haven is one of the most vigorous of the younger men of his denomination, a man who is both trusted and honored. One only regrets in his election that such a man is taken thus out of the pastorate.

Professor Edwards A. Park, D.D.

One of the most eminent and inspiring theological professors this country ever produced is about celebrating his ninetieth birthday. The day will be appropriately observed by many of his friends, who will visit him at his home on Andover Hill and present him with a testimonial of their appreciation and affectionate regard. It is many years since Professor Park ceased to be acting Professor, but he has never ceased to have interest in those studies which were the joy of his life and the means by which he inspired so many others. Professor Park in every way is a great man. In physical appearance he is peculiarly impressive. In intellectual vigor and ability he is almost unequaled. Had he been a preacher, a lawyer, a statesman, he would surely have been as prominent as he has been as a theologian. In theology he is the ablest Edwardian the country has seen since Edwards died. In the lecture-room he was unique. No man, unless he was exceptionally stupid, could fail to respond to Professor Park's lucid and forceful presentation of his system. He did not by any means always convince his students, but he seldom failed to make them think for themselves. In his earlier years he was as much suspected of heresy as modern Andover has been, but he has lived to be regarded as the chief exponent of New England orthodoxy. Hosts of former students will join in wishing for their honored friend and professor all possible blessings. We have often differed from him, but have always honored him. The evening-time of his life is bright with the appreciation and gratitude of hosts of friends who will never forget the benefit of his friendship and instruction.

A Class-Meeting Convention

This is something new in conventions, and was probably the first of its kind ever held. Class-meetings are as peculiar to Methodism

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as the town-meeting, in the earlier days, was to New England. The idea of calling this Convention is said to have originated with the Hon. John French, long an honored member of the Hanson Place Methodist Church in Brooklyn, and this first Convention was held in that church, November 29. The subjects and speakers were as follows: "The Decadence of the Class-Meeting," the Rev. J. E. Adams, D.D., and Mr. C. H. Warner; "The Relation of the Pastor to the Class," Mr. F. L. Brown; "The Class-Meeting," the Rev. D. G. Downey; "The Basis of the Class-Meeting," the Rev. W. F. Anderson. Other speakers were Bishop E. G. Andrews, the Rev. Dr. Upham, of Drew Theological Seminary, and the Rev. J. M. Buckley, D D., editor of the "Christian Advocate." All the speakers recognized the decadence of the class-meeting as an institution, and all regretted the fact. Among the causes of this decadence mentioned were the following: lack of spiritual life; worldliness of the people; overcrowded programme of church work; lack of trained leaders; failure of leaders to adopt new and wise methods. Dr. Upham said: "I believe tremendously in a few things; one of these is the class-meeting." Mr. Anderson said: "The class-meeting is to Methodism what Methodism is to the Christian world and to secular thought." Dr. Buckley insisted that this meeting is of special value to probationers; he spoke loyally and earnestly of its value as a means of religious service. In former days the class-meeting had larger influence than it has had in recent years. It remains to be seen whether this Convention will lead to a revival of interest in this now largely neglected form of Christian activity.

Christian Students in European Universities

The above is the subject of an interesting article in the "Independent" by Mr. John R. Mott, which we summarize as follows: This movement of Christian students is the most hopeful sign on the Continent of Europe. It is vain to expect any great spiritual change among the present leaders of thought, but it is possible to interest the Christian students in spiritual work, first for themselves and then for their fellow-men. The development of organized Christian activity among the students of Europe during the past few years has been remarkable. Seven years ago there was no real inter-university movement; now there are ten, uniting one hundred and forty-seven student-centers. There are ten university graduates devoting themselves to the guidance of this great enterprise. The conferences of the students are helpful, and there are five regular periodicals, besides a number of pamphlets published. Mr. Mott says that there is a wonderful revival in Bible study among the students, and that the opportunities for good in this direction are unlimited, judging from the remarkable results of the past few years. It is for the welfare of America that she do all in her power to forward this movement. American students should have the right influences surrounding them in university towns and cities of Europe. Christian Associations should be established and the work completed which has been so successfully begun. A man of peculiar gifts is needed to be an "apostle to the students of Papal Europe.' There are a score of men in similar service in Protestant America, and surely there should be at least one, "a God-sent man," to the hundred thousand and more students of the seven lands of southwestern Europe. Mr. Mott is the General Secretary of the World's Student Christian Federation. His word on this subject may be regarded as the highest authority, and his suggestions should be given careful consideration.

The Florence Medical Mission

The seventeenth annual report of the Florence (Italy) Medical Mission is just received, and shows an encouraging and steadily increasing work. The object of the Medical Mission is "to provide medical and surgical aid, as well as medicine, free, to the poorest classes of the population of Florence . . . and lead the sick at the same time to a knowledge of the Great Physician." In addition to the district doctors, the branches of the work are the mission pharmacy, a surgical dispensary, a Bible visitor who works in the homes, lady helpers who go out to dress wounds and care for the sick, a soup-kitchen furnishing rations for a very small fee, a flourishing Sunday-school, and a seaside convalescents' Home at Viareggio in which over one hundred patients are received. The statistics show a maximum amount of service rendered at a minimum cost. At the Medical Mission there were 1,527 patients under regular treatment and 940 casual cases, with a total of 9,814 consultations for prescriptions or surgical dressings. In addition to these there were 179 cases treated at the Viareggio Home.

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The total gifts to this cause were less than $1,400. This work, carried on so quietly that few have known of it, has been in many ways a model to larger societies, both in administrative ability and in practical service for those in need. Visitors to this ancient city of art and culture would do well to encourage by their visits to the Medical Mission its courageous leader, who is giving his life to help those to whom the Government and their own Church do not succeed in ministering. The experience of missionaries there is like that of most missionaries in the foreign field in relation to travelers. The superintendent says: "It is not easy to understand how earnest Christian workers at home can spend several months in a city and know of a work carried on in the name of the Maker they serve, and yet are content to exhibit no interest in it. Certain it is that they do fail to see how much real help and refreshment they could give to those bearing the burden and heat of the day in the countries they are merely visiting for recreation."

The Employment Problem

The advantages of offering light employment to mendicants are obvious. The sheep are immediately separated from the goats; self-respect is preserved and fostered; courage is renewed; and the money which would be used in supporting an army of beggars is saved for useful purposes. The problem is resolved into getting partial daily employment for all who want it, so that they may be self-supporting while seeking a regular position. The best solution we have seen was worked out by the City Mission and Tract Society of Brooklyn. All who are interested in this great problem of modern cities should study their work. For years a broom-factory of this Society, in a central location, has been more than self-supporting by the work of otherwise unemployed men. From all parts of the city applicants for relief are directed here, where, without any references or red tape, they are immediately offered a good home under religious influences, paid for by only six hours' work per day. Of course, if one-quarter of those who apply for relief should go to the Society, it would be impossible to provide for them all; but it has been possible to provide for those who do go, and charitable citizens may neglect the others with a good conscience. A similar home for women, who operate a laundry; a wood-yard for men, in another part of the city; a sailors' "Bethel," evening classes, reading-rooms, Chinese, Italian, Spanish, Swedish, penal, and other missions, are all successfully maintained by the same Society. The work has grown to its present size from a little beginning in 1829. The Society now has about one hundred missionaries and volunteers, and the annual net expenses are about $19,000. During the sixty-nine years eleven churches of six different denominations have grown out of the work.

The Question of Evangelists in Germany

The question as to whether side by side with the pastors there should be a separate order of evangelists is becoming a burning question throughout the German Empire, and that fact shows that there is more vital religious life in Germany than many had supposed. The duty of the evangelists would be to counteract the tendency toward formalism and rationalism which is so often found in countries where there is an established church. The Prussian General Synod has approved the new movement. The opposition is found among the extreme conservatives and in the universities. This is an interesting sign of the times. An order of evangelists, with evangelistic services over the German Empire, would be something new under the sun. The movement has already acquired momentum, and much is expected from it in the way of quickening the religious life of the people. Professor Beyschlag, of Halle, opposes the project, not because he does not realize the need of a spiritual revival, but because he sees more promise of good results from a scientific treatment of disputed subjects in theology, and a broader and more thorough study of all ecclesiastical problems. At present the Professor seems to be in the minority, although any minority which has the universities on its side will surely be influential.

Dr. Mackay Accepts

The Rev. Donald Sage Mackay, D.D., of the North Reformed Church in Newark, N. J., has accepted the call tendered him by the Collegiate Church of New York, and will begin his duties as successor of the Rev. E. B. Coe, D.D., with the new year. Dr. Mackay has been in Newark five years. A sketch of his earlier ministry appeared in these columns last week.

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Correspondence

What Evidence that Commercialism is in the Saddle?

To the Editors of The Outlook:

The course of The Outlook in dealing with the present political crisis gives me great pain. Though I approve its ideal, I cannot indorse its course. May I distinguish between its dream and its arguments, as I interpret them?

Its dream is: Trust men. In the long run men will come to "do justly and love mercy," because they are inherently social. Trust the Filipinos (and the Porto Ricans?—no one says), make a form of government for them (or help them to do so), and then stand by with a strong arm to ward off attacks on this government. Nurture it, protect it, and give the people time to grow up to an appreciation of it.

Its "arguments" are only analogies and hopes based on short-sighted confidence. We are great and good, we will do right. The fact that our Indian service, our civil service, our protection of the negro—in our *official* capacity—is not "good" (*i.e.*, moral); that the many laws enacted at the close of the war to protect the negro were annulled by the Supreme Court, and that at last the country has become indifferent to outrages on the negro, because as a Nation we are unable to give him any support—all these facts it ignores. Other nations that are great but not good have done much to subdue wild hordes; we are both great and good, and we will bless them. How? In reply are confusion, and analogies drawn from different sources. We extended self-government over the territory west of the Mississippi River, we threw "the responsibility of maintaining law and order . . . upon the people," it says (Nov. 26), and, by implication, "the people" are those referred to in the preceding paragraphs. But they were not the same people. The great mass of people referred to as dangerous before our occupation did not then or ever become self-governing citizens. Immigrants ruled it then, and do yet.

We have helped many who have come to our homes; *ergo*, we can reform anybody. Where? In their own homes or in ours? How? By example or by an army of occupation? So soon as a practicable plan is called for, silence comes.

The plainest fact before us to-day is that we are in danger of losing our safeguard—deliberation. The king who wished to go to war was not advised to sit down and think how nice it would be to occupy the possessions of his neighbor, but the cost to himself. If it is a part of the cost of expansion that we must alter our National charter in order to do the work of a knight errant, should not means be considered and dreams be held in check for a time? Whether this war was begun for humanity's sake or not, the plain fact at present is that commercialism is in the saddle, that political freedom is to wait on industrial reconstruction; and the number of speculators willing to reconstruct grows daily. As matters now drift, is there not danger that your dream and the individual feeling of responsibility of the citizen for the welfare of his own Nation shall alike be lost? So think those who oppose expansion on principle.

Worcester, Mass. F. D.

Physic and Psychic

To the Editors of The Outlook:

In a recent article on the Harold Frederic case you query as to how far the community may trench upon individual right, through interference by law, for the preservation or promotion of individual health. Your final specific question, as to a sane man, is: "If not [if the law should not allow him to freeze or starve himself to death], is there any more reason why it should allow him to die of disease which science could remedy if he would take the remedies?"

Are you not here begging the whole question at issue? Granting the present uncertainty of mental therapeutics, is medical treatment infallible? Has there never been a death from heart disease and rheumatic fever when the patient relied on the "science" which "could remedy," and when he did "take the remedies"? Are not men, women, and children dying by thousands every day, throughout the civilized world, under treatment by medical science?

Certainly, many of your readers will agree with you if you assent that there is much foolishness in the attempts thus far made to reduce mental treatment of disease to a "science;" but that there is a new—or the revival of an old—*art*, in the application of

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mental and spiritual power to control abnormal physical conditions, and that many unquestionable cures are wrought, no man who keeps his eyes and ears open can doubt. When facts enough are ascertained, the philosophy or law of this action will take form.

So far as concerns the danger of ignorance it does seem right that the law should prescribe such training in anatomy, physiology, and pathology that the practitioners should be able to recognize perilous physical conditions; but as to how disease shall be treated, it seems to me that lawmakers are not wise enough to decide.

Professor Ayrton, at a recent meeting of Electrical Engineers in London, referring to the progress of science, said: "The shadowy theory of yesterday is the orthodox belief of to-day, and will be the recognized practice of to-morrow." Of all leaders of public thought, The Outlook should be able to recognize this truth—nay, truism. In most directions it even emphasizes the idea. But in reference to all the phases of metaphysical dealing with physical humanity (except by early Christian "miracle") it invariably takes a position that would seem unintelligent, were it not unintelligible that so rational a journal should utterly deny facts which very many of its faithful and admiring readers know to exist.

"And now I say unto you, Refrain from these people, and let them alone: for if this counsel or this work be of men, it will be overthrown; but if it be of God, you will not be able to overthrow them, lest haply ye be found fighting against God."

JOHN R. HOWARD.

Montclair, N. J.

A Model Soldiers' Home

To the Editors of The Outlook:

A few weeks ago President McKinley said, in a speech at Camp Wikoff: "General Wheeler and soldiers of Camp Wikoff, soldiers of the Fifth Army Corps: I am glad to meet you. I am honored to stand before you to-day. I bring you the gratitude of the Nation to whose history you have added by your valor a new and glorious page. You were in the line of battle; others, in camp, no less than you were in the line of duty. All have served their country in its need, all will serve it so long as they may be required, and all will forever have the thanks and regard of a grateful people." Catching the spirit of this noble orator, a number of public-spirited and patriotic members of the Board of Trade and Transportation incorporated the Soldiers' Comfort Committee of New York, for the purpose of providing food, shelter, medical attendance, and needful information to soldiers arriving at and departing from the city of New York, and elected the following officers: William H. Parsons, Chairman; Darwin R. James, Treasurer; S. H. Mildenberg, Secretary; and Dr. A. E. Gallant, Medical Director. A home has been located at 316 East Fifteenth Street. It is conducted upon military and business principles, and the work in every detail has so far been grandly successful. More than six hundred soldiers have been aided. Often as many as five hundred meals per day have been served free to soldiers, and three hundred have been given places of employment—some, however, of only a temporary nature, such as shoveling snow for the city. Sixty per cent. have, in addition to their honorable discharges, local references of the highest character. They are journalists, doctors, lawyers, bookkeepers, clerks, skilled mechanics, drivers, laborers, etc. There are now in the home seventy-nine men looking and hustling for an opportunity to earn a living, and twice as many more who have filed applications for employment, but who have homes on the outside. The officers and members of this heroic Committee have worked night and day with their money and time, until they feel that they must now have the active co-operation of business men throughout the city, and especially those in need of male help. Shall their appeal be heard in vain?

CORPORAL LOUIS G. MUMFORD.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

"The Gospels should be taken or rejected unmutilated. The disciples plucked the wheat-heads, and, rubbing them in their hands, they ate the grain. *But our skeptical believers take from the New Testament its supernatural element, rub out the wheat, and eat the chaff.* There is consistency in one who sets the Gospels aside on the ground that they are not inspired; that they are not even historical; that they are growths of the imagination and covered all over with the parasites of superstition; but in one who professes to accept the record as an inspired history, the disposition to pare miracles down to a scientific shape, to find their roots in natural laws, is neither reverent nor sagacious. Miracles are to

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be accepted boldly or not at all. They are jewels, and sparkle with divine light, or they are nothing." The italics are my own. What do you say to this excerpt from Henry Ward Beecher's "Life of Christ," the Overture of Angels, p. 37?
G. F. H.

This evidently means that one who admits a miraculous element as belonging to the very groundwork of the Gospels should have the courage of his convictions; and this is only reasonable. It may be pressed to mean more, as, for instance, that such a person should not attempt to discriminate between what is apparently miraculous and what is really so. This is not reasonable. Some of Jesus's works of healing, as those wrought on epileptics, can no longer, as once, be classed as miraculous. So in the Old Testament. The suggestion that the arrest of the Jordan, which enabled the Israelites to cross, was caused by a landslide (a similar case of which is on record), is one which we do not think Mr. Beecher would have repudiated as lacking in reverence or sagacity.

Will you kindly give your interpretation of Acts xx., 8, "Which he hath *purchased* with his own blood," and Revelation v., 9, "For thou wast slain, and hast *redeemed* us to God by thy blood"? I cannot accept the commercial or substitionary theory of the atonement, and yet am not able to explain these texts satisfactorily except by some such theory, and will be glad to receive light.
F. J. C.

It is not an interpretation but a point of view that is requisite here. That these passages, as translated, are not tied to any commercial theory of atonement is plain from the fact that similar language might be applied to the case of patriots, whose blood redeems their country from servitude, purchases her liberty, etc. Emphasis is justly laid on the death, the blood of Christ, because it was the means whereby saving power was given to his saving life. Not in itself the saving thing, it became, in the series of events, virtually such, by becoming the means to the actual effectiveness of the saving thing, the life, the Spirit, of Christ, by which alone is man redeemed from servitude to sin.

What is the probable meaning of Christ in the passage Matthew xxiv., 29–34, where he says, "The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, the powers of the heaven shall be shaken, and the Son of man shall come on the clouds of heaven?" These things did not happen at the destruction of Jerusalem, so they could not be a prophecy of that; while if we take them as a prophecy of the end of the world, we run against verse 24, "Verily I say unto you, This generation shall not pass away until all these things be accomplished."
J. H. C.

Such a passage as Isaiah xiii., 9, 10, 13, shows that Jesus, in reference to the approaching calamity of Jerusalem, borrowed the imagery of the Old Testament, in which the convulsions of the State and the extinction of its glory are figured as the darkening of the heavens, etc. Conformably to this, the coming of Christ, through the rapid spread of the Gospel in those stormy times, to his throne of religious supremacy is figured as a coming in the clouds.

1. What is the best English translation of "Les Misérables"? 2. What is the comparative value of the "Expositor's Bible," the "Cambridge Bible," and the "International Critical Commentary"? Name a few leading authors in each of the three works whose volumes are especially desirable. 3. I desire a good work on Biblical Geography, not very expensive. Please recommend one.
PASTOR.

1. We know of none better than Miss I. F. Hapgood's. 2. The volumes of the Cambridge series seem to be pretty nearly equal, and the International series likewise, as far as it has been issued. In the Expositor's series, so far as the Old Testament is concerned, we have been attracted most to the volumes by Drs. Dods, Cox, Horton, Maclaren, Dean Farrar, and Professors Adeney and Bennett. Among the New Testament volumes we have no special preferences. 3. Hurlbut's "Historical Geography of the Bible" (Rand, McNally & Co., Chicago, about $2.50).

I would like your opinion on 2 Kings xix., 35, concerning the number smitten by the angel, as some are not satisfied with what is said in the Sabbath-school Lesson Helps, that the number was "one hundred and eighty-five thousand."
J. I. H.

All that is known from sources outside the Biblical narrative is that a sudden calamity obliged the Assyrian army to retreat. The Egyptian version of the story, as given by Herodotus, is that an army of field-mice ruined their military equipment. The Assyrian king's abandonment of the campaign is less adequately accounted for by this story than by the account given in the Bible.

Ex-Senator Edmunds, author of the anti-polygamy law, has expressed the opinion that any State can legalize polygamy; that the fact that he is a polygamist would not bar Mr. Roberts, of Utah, from membership in the House; that the House, being the sole judge of the qualifications of its members, can deny his seat to Mr. Roberts if it chooses. Will you give us your

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views as to Mr. Edmunds's opinion of the situation; also of the moral obligation of the House in the matter of admitting Mr. Roberts to membership? B. & J.

No doubt any State can legalize polygamy. If a State should legalize polygamy, the fact that a Representative coming from such a State was a polygamist might not bar him from membership in the House; but it seems to us that no man should be admitted to the House of Representatives to represent his State who is living in open violation of the Constitution and laws of that State; and the Constitution and laws of Utah prohibit polygamy.

Please mention the best books giving a comprehensive view of Old Testament history from the modern point of view; something as a basis for a series of talks upon the subject is desired. How is Kent's "History of the Hebrew People"? S.

Kent's History is an excellent manual. See also Cornill's (The Open Court Company, Chicago, $1.50), and "Early Pupils of the Spirit" (Whittaker, New York, 75 cents). W. R. Smith's "Prophets of Israel," revised by Cheyne, is of great value. Bennett's "Primer of the Old Testament" is a most convenient outline (Holt, New York, about $1.25).

Will you kindly state the sources for obtaining a clear and full understanding of the "Gothenburg system" of dealing with the liquor problem? I wish to understand its workings and results in Scandinavia, and the probable advisability of its adoption in the United States.

OUTLOOKER.

Read article on "Norwegian Company System" in "Cyclopædia of Social Reform" (Funk & Wagnalls), and Dr. E. R. L. Gould's report on "The Gothenburg System" in the Fifth Annual Report of the U. S. Department of Labor.

In reply to the Attica Shakespeare Club's inquiry in Notes and Queries of your issue of December 10, I would say that the "Place aux Dames" was published in "Lippincott's Magazine" for March, 1877, No. 111, Vol. XIX.; and reprinted in the same magazine for January, 1894, No. 313. And there is also a companion piece in which the *husbands* of the "Dames" have their turn, called "Ces Messieurs," published in "Lippincott's" for March, 1881, No. 159, Vol. XXVII. C. C.

I think the work of Sadi's that "Librarian" desires is "The Gulistan or Flower Garden." Chapter I. is "On the Customs of Kings," and Chapter VIII. "On the Duties of Society." The work was translated by James Ross (1759–1831) and published in 1823, with a dedication to the Chairman and Directors of the East India Company. An edition appeared in the Scott Library (London, Walter Scott, publisher; 1s. 6d.). My copy was purchased in 1894, and probably dated two or three years back. A. L. S.

The Emperor referred to by Dr. J. F. Clarke was Henry II., who, previous to his coronation as Emperor, was Duke of Bavaria.

C. C. K.

If "M. E. D." will send address to Mrs. Hock, 1609 Park Avenue, Baltimore, Md., I will send a copy of the old singing-book, "The Juvenile Choir."

"P." asks for publisher of "Captain Canot; or, Twenty Years an African Slaver." D. Appleton & Co. published that work in 1854.

J. M. E.

Bits of Fun

"Your replies are very tart," said the young husband. Then he hastily added: "But they are not as tart as those that mother made."—*Cleveland Plain Dealer.*

Mrs. Wackum—How did that naughty boy of yours hurt himself? Mrs. Snapper—That good little boy of yours hit him on the head with a brick.—*Roxbury Gazette.*

"Speaking of getting a tooth pulled," said the corn-fed philosopher, "that is one instance where a man is bound to stay and see the thing out."—*Indianapolis Journal.*

"A baby," says Israel Zangwill, "is a joy to its mother, an heir to its father, a charge to its nurse, a soul to the clergyman who baptizes, a new biological specimen to the physician, a new customer to the shopkeeper, and a nuisance to the neighbors."

Charley Gosset asked a friend of his from the country the other day if she had been out to the fair, and she replied as follows: "I didn't went, I didn't want to went, and if I had wanted to went I couldn't have gotten to gwine."—*Clarksville (Tenn.) Leaf-Chronicle.*

Scene—The breakfast-table of a West End boarding-house. Mr. Smithers—Pass the salt, please. No notice is taken. Mr. Smithers (raising his voice)—Pass the salt, please. His neighbors are absorbed in their conversation, and his request remains unheeded. Mr. Smithers—Have you heard the latest scandal? Everybody (eagerly)—No; what is it? Mr. Smithers—Pass the salt, please.—*Golden Penny.*

A Welshman who was in London when extensive sewage operations were in progress lost his watch. He reported the matter to Scotland Yard, and the officials said they would leave no stone unturned to find the missing timekeeper. Shortly afterward, Taffy saw street after street turned up. He was told that in all thirty-six miles of road were in the same condition. He rushed down to Scotland Yard and exclaimed to the wondering Inspector, "I didn't think I was giving you all that trouble. If you don't find the watch by Sunday I wouldn't break up any more streets!"—*Scottish American.*

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For the Little People

Snow and Jet

By Dorothy Storrs

One Christmas morning, among her other presents, Daisy found the dearest of little white kittens. She had not a single dark hair about her anywhere, and looked like a ball of snow as she lay curled up in a pretty basket tied with blue ribbon.

"She's just like a snowball!" cried Daisy, and named her "Snow" on the spot.

There was a blue ribbon about the kitten's neck, too, from which hung a tiny silver bell, which Daisy thought the cunningest thing she had ever seen. She soon found Snow much more interesting to play with than her dolls, and the little cat learned many amusing tricks. She always slept in her basket at the foot of Daisy's bed, and in the morning, as soon as the little girl's eyes were open, she would jump up on the pillow beside her mistress and purr a happy good-morning.

But one day Snow was missing. Daisy hunted up stairs and down, and called until she was hoarse, but no kitten answered, and she started for bed with tears in her eyes, when suddenly she heard a faint mew, and followed the sound to the top of the stairs leading to the cellar. On the top step, in a miserable little heap, sat a very dirty kitten. At first Daisy could not believe that it was Snow; but there was a smutty blue ribbon around the small cat's neck, and the silver bell still hung under its chin. But such an ashamed kitten! She could hardly look at Daisy, but crept away under the kitchen stove, where she spent the night in disgrace. The next morning she was scrubbed and washed and made very uncomfortable and very white again.

Now, Daisy had a cousin Ned who was a great tease, and when he heard of Snow's visit to the coal-cellar he sent Daisy, in sport, another kitten which was black as black could be. Its name was Jet, and it had a pink ribbon around its neck and a tiny gilt bell to tinkle whenever it moved. Daisy thought it a pretty sight to see the black kitten and the white kitten playing together.

But poor Jet got into trouble, too. He went into the kitchen one day, and the cross cook took the broom to drive him out, which frightened him so much that he gave a great jump and fell right into the flour-bucket. Such a surprised animal you never saw! and how he did sneeze and sneeze and sneeze! Daisy came running to see what was the matter, and could not help laughing at the antics of her pet. Of course he had to be brushed and rubbed to get the flour out of his black coat, and then Daisy warned him not to go again where he was not wanted.

That evening Snow and Jet sadly compared experiences, as they sat by the parlor fire together, and agreed that it was as bad for a black kitten to be white as for a white kitten to be black.

All About a Grain of Corn

By Lizzie De Armond

It was a very nice thing to do, but I really think the old crow never intended to drop that fat white grain of sugar-corn right in Jennie's nicely raked garden, where it lay all by itself on top of the rich black mold; the kind rain-drops pushed it down, down in the darkness, and sang a pretty lullaby till the corn baby fell fast asleep.

After a while the spring showers moistened the earth, when the sun-rays crept into the dark bedroom and called the little one to awaken. Now, it had two hands folded inside its white dress, but it never thought to use them, until the merry sunbeams cried, "Give us your hand, and we'll help you to the light!"

Then it put the other hand down in the earth to hold itself firm and draw up the water and food needed to make it grow.

Up into the brightness and beauty of the world above went the tiny corn baby; now it spread out two slender green leaves, that waved like banners as the gentle breezes shook them to and fro.

How busily the fingers in the ground gathered nourishing food for the corn child! how tall it grew! and by and by it threw out new streamers broader and stronger than the old ones; then a bud appeared at the top, and when it opened there was a plume of white flowers that nodded very sociably to the red rose growing just below it.

"Oh, look at the pretty green fringe hiding

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under the big leaves!" cried Jennie. "Papa, dear, it is just the color of the mermaid's hair in my new picture-book."

I wish Jennie could have known about the wonderful doings in that cornstalk, but she never found out till she was quite grown up.

Every silken thread of that soft fringe was a fine tube, so tiny that you would have to look through a microscope to see the hole at the end.

Overhead the nodding flowers were gathering a dust that ripened into golden grains called pollen. Now, these small grains knew all about the green silk tubes down below, and one day they felt so tired of their old home that they thought they would go on an exploring expedition and find out what was at the very end of those long passages.

The kind wind helped them out of the flowers, and the summer breezes carried them, oh! so gently, right to the doors of the silken tubes; each grain quickly crept into a hole—it was so slippery inside, just like sliding on the ice in winter, so it did not take long to travel to the very end, where a tiny room had been prepared for each visitor and some lovely sweet food to eat. They could not see each other, but they had a sort of way of telling their friends that they were near.

It was so delightful in those pleasant rooms that they were glad to stay right there, growing larger and stouter every day. They all slept in round white beds, that were in beautiful straight rows one above the other; as the grains grew, the beds somehow stretched too, so they never felt crowded. The pollen babies were no longer yellow, but white, and so very sweet; all about them were soft green hangings that protected them from the rain and sun.

Those who lived at the top could peep out and see the birds and bees, the blue sky and fleecy clouds; the others knew nothing of the world, but they were content just to lie there and be sweet.

One day Jennie's papa stripped off the green covering and gave her the big fat ear of corn. Cook boiled it for the little girl's dinner, then all had a taste; but none of them remembered how very patiently those tiny fingers down in the black earth had fed the corn baby, or how it had taken the raindrops, the dew, and the bright, warm sunbeams, as well as the silken tubes and venturesome pollen-grains, to make that one ear wholesome, good, and sweet for them to enjoy.

Jack's Rescue

This story is told of a dog who went nutting recently with his master. The master carried a big bag to hold the nuts. He climbed the trees and shook down the nuts in showers at times which made Jack run and bark and jump. It was hard to tell which had the better time, Jack or his master. On their way home, with the bag almost full, the master saw a tree on which there were many nuts. He climbed the tree and shook the limbs, and down came the nuts on Jack, who ran around in wild excitement. But suddenly the nuts stopped falling. There was something wrong. Jack looked up in the tree and saw that his master was in trouble. He did not know what had happened, but something was wrong. He barked and jumped, as if asking to be told how he could help. At last he started off through the woods toward home, and his master thought he was deserted. After what seemed a long time, the master heard Jack's bark away off in the woods, and he could hear the breaking of twigs as the dog ran through the bushes. At last he came in sight, followed by two men who were his master's neighbors.

When the men came in sight of the tree, they saw that Jack's master had stepped on a limb which had broken under his weight, but he had been caught by his coat and hung suspended in the air. They got him down, and you may be sure that Jack was voted a hero by everybody in the village.

Our Pets

A man who has been studying domestic animals, especially pets, wrote an article after the Cat Show in London, in which he says that he can tell what kind of a mistress a cat has by the cat's manners. He tells us that cats trained to be friendly and polite are not disturbed by the public; they are contented and quiet, and do not worry. He says that a cat that is petted only by its mistress, that is allowed to be cross and disagreeable with strangers, is sulky or snappy, and sometimes both, when it is shown in public. If the cat has been cheated and teased at home, it is suspicious of everybody, and shows that it has been deceived. A cat that has lived alone with its mistress will bury itself under its straw, afraid of the people, while one that has been allowed to fight and to be domineering to other cats will be ruffled and ready for fighting every minute.

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DR. J. G. CONNOR, Ionia, Mich., writes:

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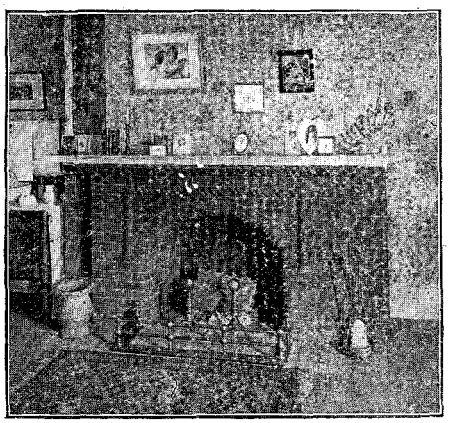

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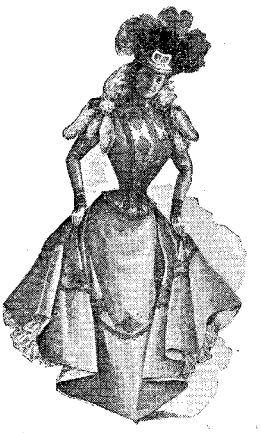

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We are also closing out the samples garments which we have had on exhibition in our salesroom:

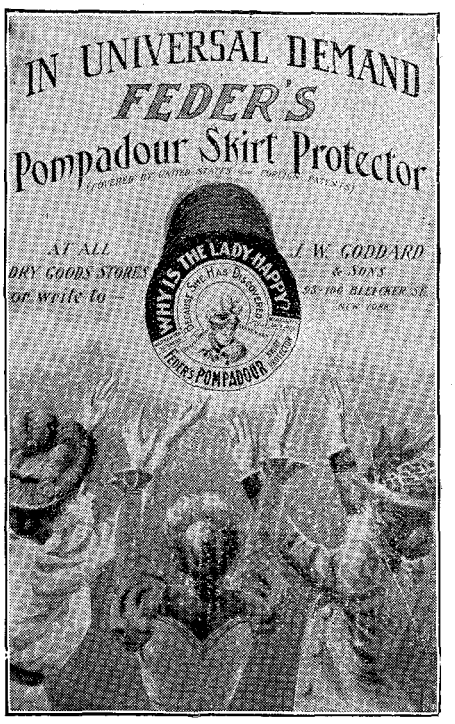
Suits $5.00 to $10.00;
have been $10.00 to $20.00.

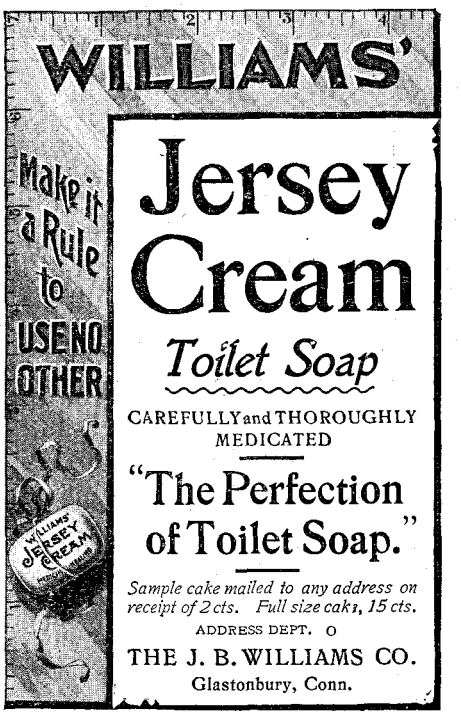
Jackets and Capes, $4.00 to $6.00;
have been $8.00 to $12.00.

We tell you about hundreds of other reduced price garments in our Winter catalogue and bargain list, which will be sent *free*, together with a full line of samples, to any lady who wishes it. Any garment in this sale that is not entirely satisfactory may be returned and your money will be cheerfully refunded.

Write to-day for Catalogue, Samples, and Bargain List; don't delay—the choicest goods will be sold first.

THE NATIONAL CLOAK COMPANY
119 and 121 West 23d St., New York City

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